

Pastors Describe Their Children's Classes

A Story by Mabel Nelson Thurston

Volume LXXXV

Number 12

# THE CONGREGATIONALIST

Boston Thursday 22 March 1900



REV. GEORGE LEON WALKER, D. D.  
Born April 30, 1830; died March 14, 1900

*THE comprehensiveness of the kingdom of God: We read of its many gates—three on the north, three on the east, three on the south, and three on the west—and we think of the Jews and proselytes and the gathered of the Gentiles thronging through the open doors. But it is when we remember that China's slant-eyed millions, and Fiji's cannibal tribes, and Africa's jungle-baunting swarms, and Greenland's snow-burrowing inhabitants are all capable of citizenship therein, with equal loyalty to the King and equal provision for every variety of spiritual want, that the comprehensiveness of Christ's kingdom comes most home to us as a reality, and the universality of his relations to humanity becomes the grandest of truths. —FROM DR. WALKER'S SERMON AT THE SEVENTY-FIFTH ANNIVERSARY OF THE AMERICAN BOARD.*

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**AIKEN**—In Rutland, Vt., March 8, Susan Knolcott, daughter of the late Silas Aiken, D. D.

**BISSELL**—In Oberlin, O., at Tank Missionary Home, Feb. 27, Winthrop W., son of Rev. H. M. Bissell, of Frete, Mexico, aged 15 yrs., 7 mos.

**CUTTING**—In Newton, March 13, Lucinda K., wife of the late Francis L. Cutting.

**GARVIN**—In Westford, March 2, at the home of her daughter, Mrs. A. S. Wright, Mrs. Abigail Kimball Garvin, aged 104 yrs., 3 mos. She was a charter member of the Maverick Church, East Boston.

**HUBBARD**—In New York, N. Y., March 9, Oliver Payson Hubbard, LL. D., late professor of chemistry, mineralogy and geology in Dartmouth College, in the 91st year of his age. Funeral services were held at his residence, 117 West 55th St., New York, March 12, interment at New Haven, Ct.

**PROSSER**—In Boston, March 11, Amanda W., widow of Levi Prosser, aged 77 yrs., 8 mos.

## MRS. NANCY FISHER KIDDER

This most estimable woman passed to her reward at her home in St. Johnsbury, Vt., at the advanced age of ninety-one years and seven months.

She had long been "shut in" and secluded by her many infirmities, but to the last she kept a lively interest in the movements of the world. Her acquaintance was wide, and by all who knew her she was tenderly loved, and many were the pilgrimages to her quiet home for the inspiration that invariably came through contact with her superior mind.

She was born in Franklin, Mass., Sept. 1, 1806, the youngest of the four children of Caleb and Sarah (Cushing) Fisher. Prof. Alexander Metcalf Fisher was her brother and the eldest of the family. Professor Fisher will be remembered as one of the most brilliant young men of his day. He was made a tutor in Yale in 1816 and in 1817 was adjunct professor of mathematics and natural philosophy, and in 1819 he was promoted to the full professorship. He was a man of uncommon attainments, and, young as he was, reached a very high rank among the philosophers of his time. He was lost at sea by the foundering of the packet ship Albion, April 22, 1822, off the south coast of Ireland at the age of twenty-seven while on his way to Europe to seek further preparation for his work by studying the methods of foreign institutions. He was engaged to be married to Miss Catherine E. Beecher, eldest daughter of Dr. Lyman Beecher. The prominence of the Beecher family and the brilliancy of the young professor thus early cut down made the sad incident a household story in every home of the land.

Mrs. Kidder had many qualities of mind and heart in common with her gifted brother. She was partly educated in that immortal seminary founded by Rev. Joseph Emerson at Hyfield in 1810, where the real foundations of higher education for women were laid. Here as teachers might have been seen at that time Zilpah P. Grant and her intimate friend, Mary Lyon, the founder of Mt. Holyoke, whose life and work is the very soul of New England history.

In this early work for the better education of women, like so many of Emerson's pupils, Miss Fisher was deeply interested and bore an honorable part. She was for a considerable time associated with Miss Catherine E. Beecher in the Hartford Female Seminary, which was opened by the latter in 1825. Its beginning was unpretentious—in a hall over a store—but its growth was rapid and in a short time it could boast a representative from every state in the Union. Her specialty was music, to which she was warmly attached to the end of her life. She had studied with her distinguished brother, who with all his other attainments was an accomplished musician. She had also been a pupil of Oliver Shaw of Providence, R. I., a man of distinction in musical circles, and of John Fadden, an Englishman, who was for some time organist of St. Paul's Church, Boston, and who was considered one of the best teachers of his time.

She was known in Hartford as Miss Ann Fisher. Here and in connection with Miss Beecher she touched vitally the beginnings of that great movement which has given us Holyoke and Vassar and Wellesley and Smith, and which indeed has opened the doors of many colleges of the land to women.

Her religious life was strikingly like the great and good woman with whom she was associated in early life. Religion was to her something very real, its duties imperative, its experiences beautiful. She united with the Central Congregational Church in Hartford, of which Dr. Joel Hawse was at that time pastor, on the first Sabbath in April, 1832, and this good man's memory was ever after one of the jewels of her life. Her husband returned to her native place on the death of her mother, she united with the church in Franklin, Mass., Feb. 25, 1836, where during her earlier years she came under the influence of Dr. Nathaniel O. Emmons, whose deep piety and profound thought made ineffaceable impressions upon her mind and heart. She was married Oct. 24, 1837, to Rev. Thomas Kidder, pastor of the Congregational Church of Windsor, Vt., and transferred her membership to that church Sept. 2, 1838. Having later removed to St. Johnsbury, she joined the North Congregational church of this town in November, 1853, where she remained beloved by all who knew her to the end of her life.

In her early Hartford days she became a life member of the Seaman's Friend Society and of the Congregational Home Missionary Society, and in the work of these organizations she had a keen and intelligent interest as long as she lived. She was a woman of the broadest and quickest sympathies. In the old ante-bellum days her heart bled for the slave, and after the war she was deeply interested in the freedman.

The republic of Liberia had in it at one time a glimmering of hope for the oppressed colored man. Every humane work enlisted her sympathy and she was deeply pained by the thought of suffering either of man or beast. Her Christian faith was of the old-fashioned kind and it never wavered. Her last days were exceedingly painful, but also they were most beautiful, so great was her faith, so bright her hope, and so tender her love. At her bedside one felt himself sitting in the atmosphere of the kingdom of God, and went away with the very benediction of heaven in his soul.

In her later years she was most thoughtfully and lovingly ministered to by her eldest daughter, Catherine Beecher Kidder, who with a sister, Mrs. David A. Alden of New Haven, Ct., alone remain to mourn her.

A. H. H.

The one who will be found in trial capable of great acts of love is ever the one who is at ways doing considerate small ones.—F. W. Robeson.

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## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**STATE CONGREGATIONAL ASSOCIATION.**—The State Association of Congregational Churches of Missouri will be held at Carthage, beginning Tuesday evening, May 8th. Ministers and delegates will send their names by May 1 to the pastor, Rev. A. J. Van Wagner. Reduced rates on the "Mo. Pacific," and "Frisco" R. R.

**AMERICAN SEAMAN'S FRIEND SOCIETY,** No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

**Rev. Dr. CHARLES A. STODDARD, President**  
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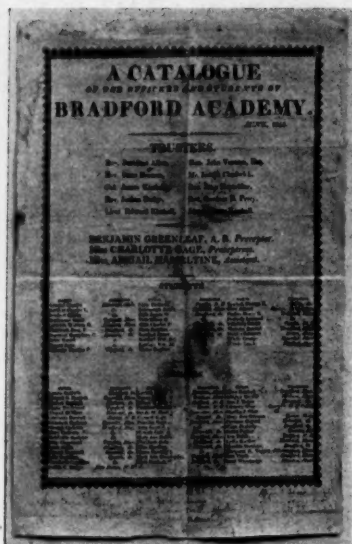
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# A Great School and an Old School

By Annie Sawyer Downs



**B**RADFORD ACADEMY, Bradford, Mass., was organized in 1803. That from the beginning the education of young women had been the chief reason of its foundation is proved by the fact that sixty out of the eighty-seven pupils of the first term were girls.

Although it continued for thirty years a mixed school and numbered many distinguished men among its alumni, there was an ever-increasing preponderance of young women, and in 1836 the trustees dropped the boys altogether and, accepting the resignation of the celebrated Benjamin Greenleaf, appointed the equally celebrated Abigail C. Hasseltine principal in his stead. So it deserves respect on account of age.

A tree which has rooted and flourished almost a century demands our protection, and a great school attains value, not by manufacture, but by growth.

Tracing this growth we are carried back to a day of small things. The salary of the principal was \$80 a year, and the oldest catalogue in existence, 1815, is a single sheet, poster form, dull, yellow and untrimmed, eight inches by eleven. Board was \$1.50 a week, tuition \$2 a term and the faculty frequently consisted of only two persons.

The school found a warm welcome in Bradford, which, like most of the river towns, was settled by intelligent well-to-do English Puritans, and the first academy building in 1804 was built by inhabitants of the First Parish; while for almost a century the school has been the pride of the town, which itself is one of the most beautiful of the river valley, bearing still all the appearance of a village neither too large or too small, where the pupils are the much-prized guests of charming and refined families, and where with all the freedom of country life they have access to the art galleries, museums, libraries and concerts of Boston and Cambridge.

Instead of the little low house of 1804 is one of the most con-

venient school buildings in the country, with broad front windows overlooking the valley of the Merrimack and rear ones commanding a charming view of forest and meadow. The house stands high in the middle of twenty-five acres of land, twelve of which are covered with fine shade trees. In the woods a quiet lake affords idyllic boating, and near by are leafy lanes where one may saunter in safety, where rare birds sing night and morning and where shy wild flowers reward their patient seekers. The situation and size of the grounds afford unequalled opportunities for lawn tennis and basket ball, while a fine gymnasium proves very alluring, not only for the regular scientific drill, but for the dancing and frolics so dear to the girlish heart.

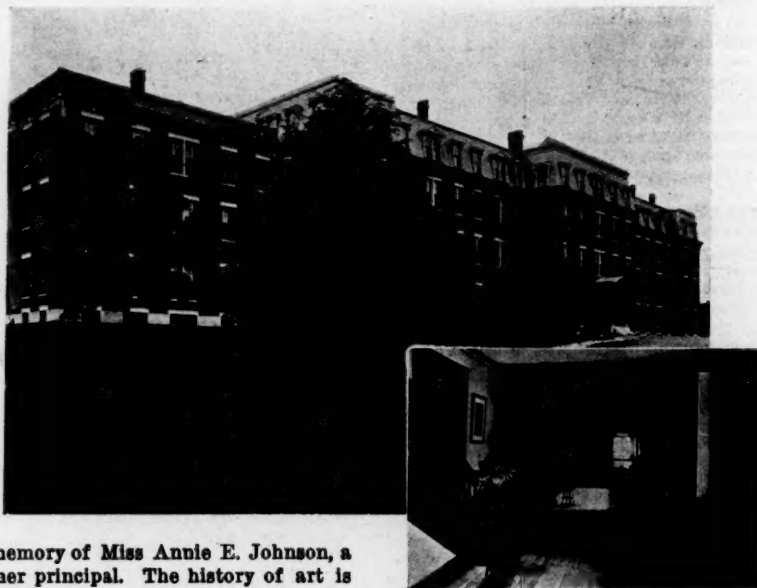
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a very interesting pupils' recital demonstrates technical skill and ability of interpretation. In addition, a series of vocal and instrumental recitals is given throughout the year by the most celebrated contemporaneous musicians.

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in memory of Miss Annie E. Johnson, a former principal. The history of art is taught by lectures and illustrations, and the walls of many parts of the vast building are illuminated by copies of the rare, highly prized Arundel frescoes. The studios for drawing and painting are bewitching with their casts and models, while the training follows the best foreign teachers and is kept in sympathy with the best centres of art here and in France.

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ature, history, mathematics and psychology are enthusiastically and successfully followed.

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Self-control, not formal obedience, thorough scholarship, not superficial culture, courtesy and honor, not deceit and disrespect between teacher and pupil, go far to make an ideal school.





# THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 22 March 1900

Number 12

## The Christian World

### A Good Lenten Practice

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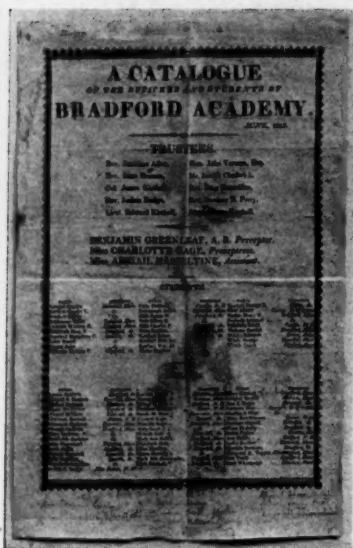
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# A Great School and an Old School

By Annie Sawyer Downs



**B**RADFORD ACADEMY, Bradford, Mass., was organized in 1803. That from the beginning the education of young women had been the chief reason of its foundation is proved by the fact that sixty out of the eighty-seven pupils of the first term were girls.

Although it continued for thirty years a mixed school and numbered many distinguished men among its alumni, there was an ever-increasing preponderance of young women, and in 1836 the trustees dropped the boys altogether and, accepting the resignation of the celebrated Benjamin Greenleaf, appointed the equally celebrated Abigail C. Hasseltine principal in his stead. So it deserves respect on account of age.

A tree which has rooted and flourished almost a century demands our protection, and a great school attains value, not by manufacture, but by growth.

Tracing this growth we are carried back to a day of small things. The salary of the principal was \$80 a year, and the oldest catalogue in existence, 1815, is a single sheet, poster form, dull, yellow and untrimmed, eight inches by eleven. Board was \$1.50 a week, tuition \$2 a term and the faculty frequently consisted of only two persons.

The school found a warm welcome in Bradford, which, like most of the river towns, was settled by intelligent well-to-do English Puritans, and the first academy building in 1804 was built by inhabitants of the First Parish; while for almost a century the school has been the pride of the town, which itself is one of the most beautiful of the river valley, bearing still all the appearance of a village neither too large or too small, where the pupils are the much-prized guests of charming and refined families, and where with all the freedom of country life they have access to the art galleries, museums, libraries and concerts of Boston and Cambridge.

Instead of the little low house of 1804 is one of the most con-

venient school buildings in the country, with broad front windows overlooking the valley of the Merrimack and rear ones commanding a charming view of forest and meadow. The house stands high in the middle of twenty-five acres of land, twelve of which are covered with fine shade trees. In the woods a quiet lake affords idyllic boating, and near by are leafy lanes where one may saunter in safety, where rare birds sing night and morning and where shy wild flowers reward their patient seekers. The situation and size of the grounds afford unequalled opportunities for lawn tennis and basket ball, while a fine gymnasium proves very alluring, not only for the regular scientific drill, but for the dancing and frolics so dear to the girlish heart.

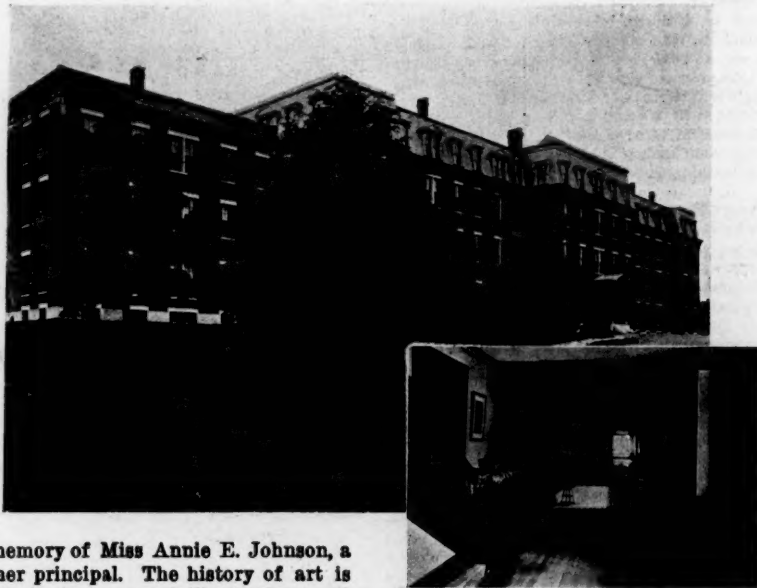
The library, a beautifully situated room containing between five and six thousand carefully selected books, opens into a spacious reading-room, just now being artistically refitted by the alumnae

a very interesting pupils' recital demonstrates technical skill and ability of interpretation. In addition, a series of vocal and instrumental recitals is given throughout the year by the most celebrated contemporaneous musicians.

Modern languages are taught by resident native teachers, who in class and general intercourse use their respective tongues, while dictation, written work, sight reading and the learning of prose and poetry vary the labor or change to pleasure.

The science teaching is admirable and, with its three well-furnished laboratories, develops observation, and gives an acquaintance with methods. Indeed, the botanical classroom, with its germinating seeds, its bursting buds and its rare flowers waiting examination is a most fascinating place.

Three full courses, academic, elective and college preparatory, are open, and the most thoughtful and approved modern methods in the classics, English liter-



ature, history, mathematics and psychology are enthusiastically and successfully followed. The ventilation and drainage of the building is perfect, and the health of every pupil is the constant and vigilant care, not only of the teachers, but of the trained nurse, who is a permanent member of the family.

The social life is happy and merry. It is largely confined to that of the school, but the number of pupils is sufficient to prevent narrowness and provincialism, and yet not so large that any girl need feel lonely or left out. And, as the faculty is large, the personality of the teachers is pervasive, and warm friendships exist between teachers and pupils.

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righteous law and truth for which he stood. The cost will be \$2,000, of which about \$1,300 has been raised. Most of this has come from Northampton, but gifts have also been received from different parts of this country and from England. It will be gratifying to the committee, whose object is to honor not the church but the man, if those interested in Edwards, especially his descendants, will aid in securing the \$700 still needed that the memorial may have as largely a representative character as possible. Contributions will be gratefully acknowledged by the chairman of the committee, Prof. H. N. Gardiner of Smith College, Northampton, Mass.

#### A Mission to East Indians in the West Indies

About two years ago we visited in the island of Trinidad a city of 25,000 Coolies. They reproduce, it is said, all the characteristics of peasant life in India, from which they emigrated. The *Presbyterian Review* describes a remarkably prosperous Canadian Presbyterian mission among these people, in which \$50,000 were expended last year. More than two-thirds of this sum was contributed in Trinidad. English friends in the island who know the value of the work contribute to it generously. The Coolie converts, though their earnings are small, are far better off than in India. Though the work has steadily grown since its beginning five years ago, no increase of gifts has been asked from the home churches. In such remote corners of the earth, though little noticed, are many fruitful missions carried on by faithful workers who rejoice in rich results in the transformation of character into Christian manhood and womanhood.

#### The Country Problem Once More

From being a pungent and jaunty critic of rural life, Mr. Rolin Lynde Hartt has developed into a constructive student of the problem of the country town, and three recent numbers of the *Outlook* set forth his ideas on the regeneration of rural New England from the economic, social and religious points of view. His convictions simmer down practically to the advocacy of the establishment in degenerate communities of social settlements, with their allied agencies looking toward co-operative dairying industries and manufacturing, to the introduction of the ministry of beauty, through the circulation of loan collections of pictures and the organization of village improvement societies, and through efforts to widen the intellectual horizon by the circulation of wholesome books. These articles by Mr. Hartt dwell less on the foibles and failings of country folk than did his famous series in the *Atlantic*, but the tendency to make literary capital out of them has not altogether disappeared. We could wish that sometime Mr. Hartt would employ his uncommon literary powers to depict the bright side of country life and to bring to light the noble living and worthy service of many sincere Christians throughout our New England country districts. He is always a brilliant writer and as measurably accurate as one can be who is looking chiefly for the facts which prove the degeneracy of New England. Rev. E. P.

Pressey, a Unitarian minister, who has attained notable success in a little Franklin County town, in addressing the Twentieth Century Club in Boston last Saturday, and speaking from the standpoint of a worker in the field discussed, said that the social settlement method is altogether too new, artificial and patronizing, and that the final solution of the problem is that which the learned and devoted minister can bring.

#### Dr. Gordon Going to Hawaii

An important step in its bearing upon the future of the 50,000 Japanese in the Hawaiian Islands is the selection of Rev. M. L. Gordon, D. D., to assist Rev. O. H. Gulick in the work in their behalf carried on by the Hawaiian Evangelical Association. For a number of years there has been a large annual influx into Hawaii of Japanese laborers, who work upon the sugar plantations, no less than 15,000 having arrived from Japan during last year. They constitute an inviting field for the Christian missionary, inasmuch as they are easier to reach than in their native land, where the influence of the temple and of other features of the old religions is strong upon them. For some time a dozen Japanese evangelists, most of whom were trained at the Doshisha in Kyoto, of whose faculty Dr. Gordon has been a prominent member, have been laboring among their countrymen in Hawaii with excellent results. Dr. Gordon will now reinforce them, and his exceptional intellectual equipment and his evangelistic qualities are sure to be put to effective service. The Board can ill afford to spare him from its Japanese staff. He was one of the first missionaries to be sent to Japan, going there in 1872, and he has been a tower of strength through all these critical years. He is the author of *A Missionary in Japan* and a comprehensive history of Japanese missions, which the American Board is soon to issue. He will go to Hawaii during the coming summer.

#### Significant Statistics

The condition of Congregationalism is a theme of discussion nowadays both within and without our fold. Figures recently compiled respecting the gains and losses in the 100 Congregational churches in Greater Boston are not encouraging, and statistics, gathered by Dr. H. K. Carroll for the *Christian Advocate* and published in its last issue, show that whereas in 1890 we ranked tenth among the denominations of the country in number of communicants today we rank eleventh. Of the nine denominations that made marked gains in the country at large during 1899 we are not one. But of the thirteen denominations which gained more than 100,000 members during the years 1890-99 we are one, our gain being relatively greater than that of the Methodists and Presbyterians, but less than that of the Roman Catholics and Protestant Episcopalians, only a trifle less than the Baptists, but far less than the Disciples of Christ. The reasons for this state of affairs it behooves the denomination to ascertain. And after the question has been canvassed soberly, with penitence for ignorance, for running after false gods, for lassitude, for worldliness, for whatever the causes may be, mayhap the spirit of

hope may be stimulated by a hearty laugh at the good United Presbyterian brother who, in the *Christian Instructor*, says that the "chief cause of the degeneracy of Congregationalism was in substituting uninspired hymns for the Bible Psalms in worship."

#### Christian Comity in Operation

The town of Nordhoff, Cal., has recently seen a striking instance of grace and good sense displayed by Christians. Two home mission churches, one Presbyterian and one Congregational, have made mutual concessions, have ceased to be mission churches and have become self-supporting as one organization, with a pastor called at an advanced salary. The church edifices have been brought side by side, one serving for Sunday school and social purposes, the other as the place of regular meeting. The Sunday services are crowded, the formerly divided fold is now united and more self-respecting, as well as more highly esteemed as a social force. What has been done in Nordhoff can be done in scores of other small towns where now the sectarian rivalry brings disgrace on the Church of Christ, and doubles the burdens of the churches which believe in and support home missions.

#### The Census and Religion

The administrators of the coming census of the United States are being criticised in some quarters for dropping the religious census of the country, it being affirmed by the critics that in 1890 a census was taken by the enumerators. Such is not the fact. The religious census of 1890 was the result of inquiries made directly to and answered by denominational officials, and it was not the result of inquiries made directly to the people. The national Government has hesitation in making direct inquiries on this subject. Why we do not comprehend precisely, but such is the fact. We understand from an official of the Census Bureau that there is nothing to preclude the Census Bureau doing in 1900 what it did in 1890 respecting religious statistics, and that probably such a compilation similarly derived may be issued. But the first duty of the enumerators is to gather directly from the people the more elementary facts respecting their lives, and to publish such results as soon as possible. Later the bureau may find it convenient and possible to make public facts respecting the social statistics of cities, the amount of public debts, the extent of special lines of industry, the religious affiliations of the people, etc.

#### Westminster Abbey Endangered

The new surveyor of Westminster Abbey has discovered that large portions of it are so affected by the fumes of manufactories that they are beginning to crumble, to the serious peril of the famous edifice. As the manufactories concerned are at least a quarter of a mile away across the Thamer, the discovery is a great surprise. Of course by proper repairs the Abbey can be saved from serious injury, but the question arises, what effect, if the fumes from the factories are so detrimental to a massive structure of stone, they must have upon the health of the population of that part



of London. To discriminate between the rights of the most legitimate and necessary commercial undertakings and those of the general public is one of the weightiest of modern problems. Doubtless the coming century will witness its solution, or, at the least, some large progress in that direction.

### George Leon Walker

Probably the impression which Dr. Walker made upon most people at first was that of positiveness of character. No one could talk with him two minutes without comprehending that he had definite convictions and was accustomed to assert them frankly. He had the gift of clearness also. Knowing exactly what he believed, he uttered himself so lucidly that no one continued in doubt unless he meant to leave uncertainty, and then no doubt of that fact remained. He also seemed to be, and was, intensely in earnest. To him life, duty and influence were serious things, responsibility for which, although not an oppressive burden, none the less was never to be forgotten or disregarded.

These characteristics, when they accompany such signal, and in some respects unusual, natural ability as his, inevitably render their possessor a leader among men, and this he was conspicuously. Although remarkably free from the spirit of self-seeking, he accepted readily such responsibilities as naturally fell to him, and his sagacity and efficiency were so fruitful that his services to the church and the world, great and valuable although they were, doubtless would have been multiplied largely had not his physical frailty prohibited. Indeed, it is surprising that one, much of whose life was a prolonged fight for health, should have left such a record of important and diversified service.

No one should think of Dr. Walker, however, as lacking the more winning qualities. He could be sharp and severe. He was not to be provoked with impunity. Yet he was as tender and gentle as he was fearless and outspoken. He won love as easily as respect. Although his lack of robustness limited him more than most men to domestic enjoyments, there were few more companionable men, few who contributed more to the genuine, appropriate pleasure of any social occasion which he could attend. In this as in everything else he had a high ideal, and for that very reason he leaves a more precious memory. He was notably considerate and helpful towards the young, especially young ministers, to whom a few words out of his long experience always gave courage and rarely failed to add illumination.

In his successive pastorates he won reputation as among the freshest, most forcible and successful of preachers. In the wider field of denominational work he was a conceded leader. He was concerned prominently in the leading controversies of our last twenty years, but with no impairment of his repute for wisdom, fairness or kindness. As a historical scholar and author he also made an honorable name. Although he has been withdrawn from active life for several years, lingering in the twilight of life until his earthly sun should set, he has not

been, nor will he be, forgotten. A great and good, an honored and beloved leader has been called away from among us.

### Mr. Sheldon's Christian Daily

While Mr. Sheldon's venture in journalism was merely a project we refrained from criticism. He is a Congregational minister of excellent repute, and his sincerity, modesty, humility and devotion to the truth as he sees it have never been questioned. Moreover, he has acquired no small influence as an exponent of practical Christianity over thousands of persons who believe that he has been raised up to do a large and needed work. When such a man undertakes to apply his theories in the important field of daily journalism his motives ought not to be aspersed, and his effort to put before the world something decidedly new and distinctively Christian ought to be judged mainly by the character of the product which on page 408 we describe in detail.

What, then, is the outcome of Mr. Sheldon's experiment? *The Topeka Daily Capital* during his six days' management of it passed from the category of daily newspapers to that of religious pamphlets. He began, continued and ended by subordinating to a great degree the material out of which newspapers are usually constructed—namely, real news. The paper under his management stood for the advocacy of certain reforms which he sought to promote by furnishing information touching the need of them and the method through which they can be accomplished. That is evidently Mr. Sheldon's conception of the chief function of the daily newspaper. He defines news as anything that the public ought to know for its development and power in a life of righteousness. Starting with that principle, he was likely to make a product which resembles the periodical issued by reform organizations rather than the conventional daily newspaper.

Here we find one reason for the disappointing character of this Christian daily. The public expected from him something that would bear comparison with the best of existing dailies. It is used to certain features in the journals which it reads and it considers them indispensable. In restricting the news of the world and of the locality to such narrow limits Mr. Sheldon ignored certain legitimate cravings in the reader. But, even if his own ideals dictated such a course, he might have counteracted the absence of the ordinary news by bringing to the front interesting material of a religious flavor. We have supposed that he would hunt the country over for information of a bright, readable character, touching the vast variety of Christian and philanthropic work that is being carried on so aggressively and successfully. But appeals for causes, however noble, condemnation of flaunting evils, discussions of economic questions, do not take the place of actual news touching the important religious movements of the day.

Indeed, some of the religious news which Mr. Sheldon printed and headed up as such was lamentably stale. For instance, a portion of the column entitled Religious Notes contained statements that had been in type weeks ago, both in the religious and secular press. Mr. Shel-

don missed a great opportunity when he did not develop this side of his paper, bringing to light exact and fresh information touching important religious interests.

Moreover, we miss in the Sheldon daily any extended reference to some large regions of human life which the best modern Christian thought considers as in vital relation to the growing Christian life. Where were the book reviews, the recognition of tendencies and achievements in the world of art and music, the record of scientific discoveries, the survey of the movement of the best educational thought? Such matters as these are parts of the life of humanity, and no progressive Christian can afford to ignore them.

The main criticism, then, to be passed is that Mr. Sheldon has failed in producing a sheet which could be laid alongside of our best papers and which might be to some extent, at least, as comprehensive, readable, well proportioned and well edited as, for instance, the *Boston Transcript*, the *Springfield Republican*, the *New York Tribune*, the *Philadelphia Ledger* and the *Chicago Record*. We know that he had to contend against distance from the great world-centers where most of the papers named are published, but he certainly might have sought to equal, at least in some departments, the results which many papers are exhibiting every day in the year. If we ever have the ideal Christian daily in this country, it will come from building upon the approved and valuable features of our best existing papers and in addition permeating every column with the Christian spirit. Even if we compare the "Sheldon" *Capital* simply with the paper as it was before he took it, while the elimination by Mr. Sheldon of sensational news and of objectionable advertising is to be praised, we doubt whether his paper commended itself to the best citizens of Topeka as even an approximate approach to the ideal paper from a local point of view.

This failure on Mr. Sheldon's part is all the more notable in view of the fact that he had weeks in which to prepare for the experiment, plenty of money at command and absolute control over every feature of the paper, with no discordant interests to conciliate or harmonize. It would seem that for seven days, at least, with the assistance of the regular staff of the office and the brightest and best minds in all parts of the country, he might have made a paper which should have commanded the respect, not to say the admiration, of intelligent people.

The fundamental mistake was his attempt to do a work for which he had no training. One cannot manage a modern hotel or run an express train with no other equipment than Christian impulses and ideals. To be sure, Mr. Sheldon possesses literary ability, but until a few weeks ago he had little acquaintance with the practical workings of a newspaper office. He thought that by giving half a day for several weeks he could become master of one of the most arduous and exacting of modern professions. The result of his experiment has revealed not only his inadequacy to the making of a modern newspaper, but his own personal limitations of thought and vision. It has made

the impression that he is a hobby-rider, narrowing Christianity down to identification with certain economic theories and specific reforms, and not a man of large reach and range, capable of seeing the advance of the kingdom of heaven in the onward life of humanity.

We have no space to comment at length upon other aspects of this venture, for which Mr. Sheldon is not to be held responsible. But the sensational advertising of it, the implied reflection upon modern daily journalism, the seeming assumption of superiority in motive and method, and, above all, the commercial flavor which has tainted the entire enterprise have not been calculated to exalt the standard of Christ in the eyes of the world. We hesitate to dogmatize upon what Jesus would do were he in another man's place, yet it is our reverent opinion that Jesus, had he been in Mr. Sheldon's place, would never have entered upon this experiment, but that, if he had, he would not have made such a pronounced failure.

### A Policy for Our Dependencies

Our new national responsibilities have brought us face to face with conditions with which we are in danger of dealing unwisely. We have annexed Hawaii and Porto Rico, we have assumed at least temporary authority over Cuba and the Philippines. Their conditions vary greatly and it is not easy to determine just how to treat them. The temptation to act hastily, and especially to allow the issues of the approaching presidential campaign to affect that action unwholesomely, is great. There is wide difference of opinion on the subject among equally public-spirited and well-meaning citizens. We shall not attempt to declare in detail what policy should be adopted. But all good citizens must agree upon several points.

We ought, as a nation, to have a distinct policy. We cannot safely go on from month to month with no definite plan of operations. The status of each of our several dependencies in relation to the nation must be settled so that for some time to come it shall be accepted, and may be a safe basis for calculation. It cannot be identical in all particulars for each of the four dependencies, but in many important respects it may be the same, or similar, and it ought to be as far as possible. There must be as much unity and definiteness in the exercise of our control as the conditions admit, and this undoubtedly is considerable.

It also must promote our own national welfare. It must be consistent with our safety, dignity and honor. It must give no opportunity for reckless politicians to transform either of our dependencies into states in order to win party successes, nor must it absolutely prohibit the prospect of future statehood, should this ever in the future become honestly and evidently deserved. It should not hinge upon possible gains for this or that branch of commerce, although to a certain extent, of course, these are legitimately desirable. It should be determined chiefly and throughout by the obligation of a great, free, Christian nation to itself to deal, justly, wisely and for the highest civil and moral ends with weaker peoples who have come under its control.

Therefore it also must be liberal to them. It must not treat them merely as means for securing additional wealth, power or honor for the United States. It must aim to promote their most intelligent, diversified, substantial prosperity. It must consider their highest welfare even at some sacrifice of what we possibly might gain from them. It must have due regard for their individual conditions and prospects, which are by no means identical in the four instances. It must secure them absolute religious freedom, unquestionable justice in the courts, unimpeachable integrity in civil administration, free and sound education, and unhampered opportunity for social and commercial progress.

It is cheering to realize how many competent administrators already have been brought to the front by the course of events, and are doing good service in these new dependencies. We believe that there will be no lack of such men as they are needed. The chief danger lies at home. The Administration and Congress are undergoing a test such as they rarely have been subjected to in the past. Let it be distinctly understood that they are being watched and weighed by the nation with kindly, but keenly alert, scrutiny.

The American people means to do rightly by its dependencies. It demands that those in authority adopt a definite and thoroughly righteous policy for their treatment. It will be patient with honest mistakes, so long as they do not reveal insufficient competency. It will endure the delay inevitable to experiment and trial, if it be not prolonged unnecessarily. It will indorse and support every official or legislator who clearly is doing his best for the general good, and it will allow him all reasonable liberty of speech and action. But sooner or later it will condemn and reject with relentlessness every public man who dares to trifle in any manner with the great issues involved.

### The Price Which Christ Paid

We do not like this expression, yet it has been used so much, and it conveys, however awkwardly, a truth so profound that it is not likely to be discarded. In a sense Christ did pay a price for our salvation. We cannot think of him as caring for glory selfishly, but in it as a fit and beautiful accompaniment of his heavenly life, as its only suitable condition, he cannot have helped delighting. Yet he laid it aside cheerfully to come into the world and be as truly a man as any other who ever lived.

What must it have meant to him to submit to the limitations of our humanity! Whatever may be true of the mysterious union of the divine and the human in his nature, certainly his humanity was genuine. Otherwise his redeeming career on earth would have been emptied of its chief significance. The divine element in his nature plainly existed and manifested itself in various ways, but that it ever rendered his humanity less genuine than it would have been in the case of any other man is impossible. What must it have meant to him, then, to be confined in a human form, to be hampered by the frailty and feebleness of even a vigorous human body, and by

the limitations of an obscure and laborious life, however worthy in character!

The restraints of his humanity must have been like iron fetters curbing a peculiarly free and sensitive spirit. What must have meant to him, also, the distresses and disappointments of human experience. Entering fully, as he did, into our common life, he must inevitably have witnessed and shared sorrow and calamity such as befall us all. How much more acutely they must have bruised and agonized him than they do ordinary men, and, as he grew gradually into the full consciousness of the sublimity of his mission, what real agony every hindrance, every lack of sympathy even, must have caused!

Doubtless his physical sufferings on the cross were far more severe than those of other men would have been. But they must have been so insignificant as to have been almost forgotten, compared with the terrible burden of the representative character of his sacrifice, of the facts that he was the Lamb slain for the sins of all mankind and that this was appreciated by him as it could not have been by any one else. Yet he must have known that his death was necessary as the crown of his redeeming life, and its approach must have involved a sense of relief, and even of exultation, because of his consciousness that the supreme victory only thus was to be won. But from any point of view the agony of his experience on the cross must have been beyond human comprehension.

Sum all these considerations up and they will suggest in part the price which Christ paid. Only in part, because our minds cannot grasp their full significance. But the effort surely is enough to teach us afresh the terrible nature of sin, the splendor of the redemption which Jesus brought, and the tenderness and power of his love for each sinful, suffering human soul.

### Current History

#### The Senate and Porto Rico

Conference in caucus among the Republicans of the Senate and open discussion of the problem in the Senate during the past week have only served to show that it will be exceedingly difficult to formulate a policy which will satisfy those who are looking at the issue from the standpoint of principle and national honor, and those who are looking at it either from the constitutional or from the economic standpoints, the latter having in mind chiefly the protection of American industries or wage-earners. The vote, taken on a resolution introduced by Senator Allen, declaring that the Constitution of the United States was extended over Porto Rico and its inhabitants by the ratification of the Treaty of Paris, shows that the strict constructionists are in a decided minority, and that when that issue comes fairly and squarely before the Senate the Republican majority will be found almost unbroken in support of the free interpretation of the Constitution, which conceives of Congress as the arbiter of the destiny of territories and peoples acquired by diplomacy or by conquest. The adoption by the Senate of the bill appropriating the sum of \$2,000,455, received from customs' receipts on



goods coming from Porto Rico to this country since Oct. 18, 1898, as a special fund to be used by the President "for public education, public works and other governmental and public purposes," shows that the Senate is as solicitous as the House to make Porto Ricans understand that the wealthier country has no disposition to overlook the comparative poverty and illiteracy of the island.

But, as yet, the Senate has shown no disposition to resolutely face the fact that the Porto Ricans prefer to work out their own economic salvation rather than accept bounty, and that they prefer a system of direct internal taxation rather than exclusion from the markets of the mainland, save at rates which they consider prohibitive, and a revenue derived from taxes on imports to Porto Rico.

#### A Matter of Ethics

Neither does it seem to appeal with much force to the Senate that the pledges given to the Porto Ricans by General Miles and General Henry, and all the implications of their non-resistance to our army, impose any obligations upon our legislators now to deal with Porto Rico in the light of those pledges and implications. The senators seem to be oblivious of the spirit of indignation which such heartlessness is arousing among the people of the country, and among Republicans, who feel with Rev. Dr. H. A. Stimson, as he has declared himself in the *New York Evening Post*, that "harmony is desirable, and the Republican party is a valuable political machine; but harmony and Republicanism at the price of cowardice and injustice and oppression are a peril and disgrace."

The senators also seem unmindful of the aspect of the case set forth by President Schurman of Cornell University and late commissioner to the Philippines, who writes to a friend: "This Porto Rican legislation is testing us before the eyes of the Filipinos. . . . They will judge by this legislation of the value of American promises. . . . At the very moment when we need to inspire confidence in the minds of the conquered Filipinos shall we commit an act which will confirm their distrust of us, quicken their suspicions, and breed new and, perhaps, ineradicable antipathies? God forbid."

If our legislators will simply accept the advice of the most competent Porto Rican and American students of the situation, and accept once and for all the only safe principle of dealing with outlying possessions, namely, that they are to be administered for their betterment not that of the sovereign power, honor will be conserved and prosperity as well. But if considerations of imagined party welfare or of sectional or industrial prosperity at home are to shape our course as a nation in dealing with weaker peoples, then the political party mainly responsible for perverting the national mission and dishonoring the national good name may just as well understand now as later that it will have to reckon with a press and pulpit that still has some regard for ethics and national ideals. Already the uprising of the Republican press of the country against the proposed treatment of Porto Rico shows what that agency in shaping public opinion can do. The pulpit should be equally outspoken and independent,

for it is simply a question of ethics, not of tariffs or constitutional interpretation.

#### Federal Regulation of Trusts

The payment of \$20,000,000 to the stockholders of the Standard Oil Company last week, three-twentieths of it a quarterly and seventeen-twentieths of it an extra dividend on the nominal capital invested, coupled with the fact that consumers of kerosene oil today are paying thirty per cent. more for it than they were a year ago, will not be lost sight of by the great American public. It is quite time for our Federal representatives to realize that this matter of controlling and curbing the greed of monopoly is the crying domestic question of the hour. Apparently the party in power realizes that it must face the issue, for last week the chairman of the judiciary committee of the House introduced the following resolution:

Resolved, By the Senate and House of Representatives in Congress assembled (two-thirds of each house concurring therein) that the following article be proposed to the legislatures of the several states as an amendment to the Constitution of the United States:

Article 16 The Congress shall have power to regulate and repress monopolies and combinations; to create and dissolve corporations and dispose of their property; to make all laws necessary and proper for the execution of the foregoing powers. Such powers may be exercised by the several states in any manner not in conflict with the laws of the United States.

The Federal Supreme Court has just affirmed the verdicts of the Texas courts which held that the Standard Oil Company was guilty of infraction of the anti-trust laws of the state.

#### New Hampshire's Fast Day

Governor Rollins of New Hampshire, by his speeches and messages since he became governor of New Hampshire, has drawn the attention of the public to the religious condition of the New England hill towns as no other recent public official has done. All of his generalizations have not always commended themselves to those who are engaged in domestic missionary work in New England and who know best about actual conditions, but of course considerable that he says is true. In his proclamation, just issued, calling upon the people of New Hampshire to fast on April 19, he says:

When the country was in its infancy and dangers surrounded it on every hand, our ancestors felt the need of a protecting and guiding power, and sought it prayerfully, leaving us this annual rite as a sacred inheritance. Now that we have attained a strong and lusty manhood, now that we are a vigorous, wealthy people, having safely passed the perils of our youth, we are apt to forget the strong arm upon which our forefathers leaned. Instead of abolishing Fast Day as a worn out and useless custom, I would call our people to a renewed observance and a better appreciation of the real significance of the day. I would ask that large body of men who seldom, if ever, cross the threshold of a church, to kneel once more where they knelt as children, and see if the church has not some message for them. I believe that a single honest attempt to cast off the blinding and depressing influences of doubt and materialism and to look at life once more through the clear, earnest eyes of youth and in the light of the faith of our fathers would bring a solace and satisfaction "like the benediction that follows after prayer."

It would be difficult to prove, we think, that Massachusetts has deteriorated since Fast Day was abolished, or because it was abolished.

#### The Campaign Against Vice in New York

So far as the recent orders of the superintendent of police and police captains and the efforts of District Attorney Gardiner go, no one places any reliance upon them as likely to bring about any genuine reform in the vile conditions which now exist in the metropolis. The excess of zeal of the police captains in enforcing indiscriminately a law against music in places of refreshment and entertainment, by its very stupidity of application and unconcealed maliciousness of purpose, has brought down on the heads of the police a storm of denunciation which may cause the discharge of Superintendent Devery. The greatest foe the forces of evil now face is the Grand Jury, which has as its chairman Mr. G. H. Putnam, the well-known publisher. This body has had before it the agents of the Society for the Prevention of Crime, of which Dr. Parkhurst is president, it has gone deliberately at work sifting testimony from all sources, and after it gets through with study of the facts in the wrecking of the Third Avenue Railroad it may be expected to report on general conditions in New York in a way that may startle men in high places. Still the dominant opinion in New York is that, no matter what thorough investigation reveals, the vigorous punishment needed can scarcely be expected of prosecutors and judges who owe their places to Tammany pull. Of course, if shown that occasion warrants it, Governor Roosevelt has power to appoint a special prosecutor and to call judges from other parts of the state, and for a thorough work of cleansing probably such a course would be best. Dr. Parkhurst has little hope of thoroughness under present conditions. Whole-hearted moralists in places of power, in his view, are needed to do the drastic work so clamorously called for now.

#### Canadian Loyalty

Two episodes in Canadian domestic policy during the past week stand out as significant. The sailing from Halifax for Cape Town of the *Stratheona* Horse, 400 strong, a body of hardy, picked men from the plains and mountains of the Great Northwest, the expense of whose equipment and transportation to South Africa is borne by Lord Stratheona and Mount Royal, high commissioner for Canada at London and the wealthiest of Canadians, is an event of more than usual significance to the empire. It reveals the munificence and patriotism of a citizen who realizes that he is under obligations to the empire, and it reveals sources of supply in robust soldiery for an empire whose problems the world over are hereafter to be settled in part by the counsels of colonial representatives and the valor of colonial troops.

The speech in the Canadian parliament by Premier Laurier, in response to a speech by Mr. Bourassa, a brilliant representative of the French Liberals, and in condemnation of a resolution introduced by him, which resolution affirmed that the action of the Canadian government with relation to the South African war was not to be taken as a precedent for similar action for imperial relief in the future, was one of the greatest ever made in the Canadian Parliament, and the greatest of Premier Laurier's career. It

was striking because of its affirmation of the conviction that hereafter Great Britain must admit her colonies to a share in shaping imperial policy; and thrillingly eloquent in its expression of hope that the fact that English and French Canadians had stood shoulder to shoulder in South Africa, and in not a few cases died in a common cause, might put an end forever to the racial bickerings and jealousies of the Dominion, and thus prove that a war waged in South Africa had cemented and strengthened the Canadian federation. Partisan differences were forgotten by the members of Parliament as they listened to and uproariously applauded Premier Laurier's speech, and when the resolution introduced by Mr. Bourassa was voted on it only received ten votes out of the 120 which were cast.

The tenor of the comment of the London press on this speech and the vote of the Canadian house shows that their significance is not underestimated in London.

#### The South African War

The Transvaal Republic is now the sole opponent of the British empire in South Africa. France and Germany have formally declined to mediate or intervene for reasons set forth by the French minister of foreign affairs, M. Delcasse, and by the German foreign office during the past week. The United States has courteously proffered mediation and as courteously been told that Great Britain could not tolerate the thought for an instant. Direct tenders of peace on impossible conditions have been made by Presidents Kruger and Steyn, and have been peremptorily rejected by Lord Salisbury with the explicit statement that Great Britain no longer recognizes the independence of either the South African Republic or the Orange Free State. The capital of the Free State, Bloemfontein, has been captured without a battle by General Roberts and he in his official report and acts has assumed that the former government no longer exists, that British authority is now unquestioned and that he is now empowered to begin *de novo* in creating a political status for the Free Staters. All these are striking facts in a week full of history-making. That the Boer forces are disintegrating, and that Natal, Cape Colony and the former Orange Free State are territories which will see but little, if any, more fighting is a safe prediction. Lord Salisbury's reply to Presidents Kruger and Steyn makes it clear that Mr. Chamberlain sensed the outcome of the war more accurately than Lord Salisbury did in his utterances when the war was young, and that from this time on the Dutch in South Africa—in Cape Colony as well as in the Transvaal—must reconcile themselves as best they can to the imperial will that hereafter there must be unchallenged supremacy of Great Britain in all South Africa. Realizing this, it is more than likely that the Dutch who are still belligerent will retreat into the fastnesses of the Transvaal, make the British advance on their commercial and political capitals as costly in blood and treasure as possible, and die with face to the foe. Still there are reports of an influential peace party, even in the Transvaal, and the events of the past week have shown that the Free State

never entered into the war with anything like unanimity. Making is still holding out against the Boers and enduring grievous hardships.

#### The Situation in the Philippines

The reports from the Philippines are not encouraging so far as they relate to a cessation of strife. Few battles are being fought now, but a form of guerrilla warfare goes on, and the instability of the civil governments set up by us shows that those who accept office, in many cases, at least, do it with a fixed purpose to betray the United States at the earliest opportunity. As far as we can gather from the admirable reports of Mr. Robinson in the *New York Evening Post*, of Rev. Mr. Rogers in the *New York Evangelist*, and those of the unknown but informed correspondent of the *Chicago Standard*, the gravest issue which our officials now face in the islands is the problem of the title of the friars to the great estates to which they lay claim, and the undying hatred of the native Catholics for the monastic orders. Settled right, and as the native Catholics wish it to be, it will do more to make our authority welcomed than anything which we could do. As far as we can gather, Archbishop Chappelle, the representative of the American Catholics, has not bettered the situation by his treatment of the native Catholic petitioners for relief from the friars, and up-to-date the prestige of the United States has suffered because of the assumption, unfounded though it be, that he has the United States back of him in all that he says and does. Bishop Potter, just home from the Philippines, agrees with several correspondents whose letters we read regularly in complimenting General Otis on his management of the complicated situation in Manila; and Otis is reported as having assured the Filipinos that the United States will never be party to placing over them priests whom they reject. So far so good. But when will the United States face the issue of settling the disputed title to lands held by the monastic orders? When will it make it clear that its rule is not to bolster up abuses that made Spanish rule odious? It may be said that this will be one of the tasks that the new commission, of which Judge Taft is the head, will first take up after arriving on the islands. Doubtless it will be, but, as Mr. Robinson in the *Evening Post* points out, "a new commission will need months of study and preparation ere it can reach any wise determination," and he contends, and we think with much force, that in appointing this new commission the President would have done well to have selected several of its members from able officers of the American army who have had opportunity to study the Filipinos for months, and whose moral and intellectual qualifications for the tasks which the commission will have to perform are quite as marked as those of the commissioners appointed, admirable as they are. Mr. Robinson's parting word, as he leaves Manila for South Africa, is that the adjustment of the whole problem in the Philippines can be effected only through diplomatic and political channels.

Roman Catholics often point to the many denominations as evidence of the weakness

of Protestantism in contrast with the unity of the Catholic Church. But the rivalries of these denominations are profound peace beside the warring societies within the Catholic Church. Witness the hostility of Catholics to the friars in the Philippines. Would Protestant Christians be really more united if they were brought into one body under such authority as that exercised by the pope and body of cardinals?

#### NOTES

The drink bill of Great Britain shows an apparent increase of seven and a half millions sterling (£7,682,540). The *Christian Commonwealth* attributes the fact to the prosperity of the realm and the increase of luxury.

Admiral Dewey's expert ability is to be utilized by the nation in service on a newly created general naval board, charged with responsibility of insuring efficient preparation of the fleet in case of war, and for the naval defense of the coast.

A Pan-American Conference in the city of Mexico in March, 1901, to discuss the mutual relations of the American republics, has been arranged by Secretary of State Hay, and must be credited as another pronounced success in his diplomatic career. For Europe has lost no opportunity to create the impression in the countries south of us that we plan to seize them—peaceably if we can, by force if we must.

The judiciary of Massachusetts, by the death of Judge Justin Dewey of the Superior Court of the commonwealth, has lost one of its ablest and purest members. His pastor, Rev. Dr. Moxom of the South Church, Springfield, has borne testimony to his high service as a Christian layman and teacher in the Sunday school, and the representative character of the congregation at his funeral showed the place he had in the hearts of the public officials and lawyers of the state.

The order recently sent to the United States North Pacific Squadron to dispatch a warship to Chinese waters is the cause of considerable speculation. It may be due either to renewed peril to American missions and missionary workers in Shantung, or to reports of a disposition on the part of the Chinese government, now dominated by the empress dowager, to interfere with the project for which the United States stands sponsor, of the "open door" in China to trade from the Occident.

Russia is reported as standing back of Bulgaria in the determination of Prince Ferdinand to declare independence of Turkey, the threat of which action Russia is using now to force Turkey to make much coveted railway concessions in Asia Minor. It will be interesting to see whether Germany will deem it best to disclose its hand now, and, by supporting Turkey in its position of refusal, throw down the challenge to Russia for the contest which sooner or later is thought to be inevitable.

If the platform adopted by the Nebraska Democratic State Convention last week is to be taken as an expression of Mr. Bryan's opinions as to what the platform of the party should be in the approaching national contest, then it seems clear that the Chicago platform of 1896 is to be reaffirmed, a demand for a federal income tax and popular election of United States senators made, opposition to the increase of the army asserted, trust abolition demanded and retention of the Philippines denounced.

Secretary of War Root has been studying the situation in Cuba at first hand. He returns to Washington pleased with the reforms already wrought, and with the general friendly attitude of the Cubans toward the United States. While in Cuba he assured the Cuban leaders that our pledges to them would be kept. Their faith in this and other similar statements will be affected by our treatment of Porto Rico. If we disregard our moral



pledges to her, Cubans will not put much faith in our formal pledges respecting Cuba.

### In Brief

When Enoch walked with God, he merely accepted every man's invitation.

He who makes light of God's judgment has never looked into his own heart's depths.

Père Didon, the celebrated French preacher and author of the Dominican Order, died last week in Toulouse. His Life of Jesus has had a large sale.

We shall publish next week an appreciative sketch of Dr. Walker by Rev. J. H. Twitchell, who writes from the point of view of one long associated with him in the religious life of Hartford.

One illustration of the widespread interest in catechetical training is the fact that Rev. Asher Anderson's Steps for Beginners is now used for instructing native converts by a missionary in East Africa.

Must the word "McGiffertism" take its place in theological terminology? We find it sprinkled through the columns of our hard-shell Presbyterian contemporaries, but we hope that it has not come to stay.

The Congregational Home Missionary Society is nearing the end of its fiscal year and those intending to contribute to the work during this year should promptly forward their contributions. We trust that during the next ten days the heart of the treasurer will be made glad by many and generous gifts.

The prevailing malady is thinning a good many Sunday congregations. But what a fine opportunity it gives the people who keep well to visit their afflicted brethren and sisters, and to manifest practical sympathy to those who have been bereaved when, as in so many cases, illness has been followed by death.

The resignation of Pres. George A. Gates of Iowa College is a matter of wide popular interest. It is due to the ill-health of Mrs. Gates, which makes it impossible for her to remain in Grinnell. In his letter of resignation Mr. Gates pays tribute to the fidelity of the support he has received from professors, trustees and students of the institution.

We publish this week, in connection with our famine fund, a new series of suggestions, prepared by Rev. J. E. Abbott of India, as to the varied uses to which specific gifts may be put. The appeal for twenty five dollars a year for the permanent support and education of orphan children until they can become self-supporting ought to touch many hearts. Who will take the first of these scholarships?

Until we see the text of his letter we shall accept with some reserve the latest news from New York that Professor McGiffert of Union Seminary has withdrawn from the Presbyterian Church. The reports respecting his intentions have varied so much of late, and news which we believed to be true at the time we used it has so often been contradicted by the facts later, that we are forced to be suspicious, not of Professor McGiffert, but of the news distributing agencies.

The Montreal Daily Witness, which year in and year out comes nearer being the sort of paper Mr. Sheldon has in mind than any other paper we know of, and which has proved that a paper of the sort can live and prosper even in a community where Protestantism is by no means dominant, says of the Topeka Capital venture what seems to us true, "This week's venture is more likely to constitute a magazine devoted to the subject of Christian journalism than a daily paper whose business it is to furnish the news and other current matter,

day in and day out, under severely competitive conditions."

The way in which \$25 was collected in a Massachusetts town for the Indian Famine Relief Fund may carry a hint for many other communities. The missionary committee of the Christian Endeavor Society took the initiative, and resolved not to confine the giving to one church, but to give the entire village an opportunity. A number of collectors were appointed who left at each house a circular stating the need and a little envelope for a contribution. These envelopes were afterward called for, and the amount received represented a great many givers since the largest amount received was \$1.50 and the smallest one cent. Several contributions came from Roman Catholic families. The aid of the pulpit and daily paper was invoked to interest the people in the plan.

If it really be the fact that the Eastern Association of Congregational Ministers of Kansas invited Rev. G. W. Stone, a Unitarian minister, to address it on Unitarianism, and then withdrew the invitation because it met with some criticism, the withdrawal is to be regretted. No approval of a man's beliefs is involved in asking him to tell you what they are. How can the most determined opponent of Unitarianism contend against it successfully without taking pains to inform himself fairly and fully what it is? If representatives of different forms of faith would confer frankly together oftener there would be far less of mutual misunderstanding and misrepresentation. We cannot help believing that the Eastern Association had some other reason for its reported course than that alleged. If that were its real and only reason, it made a mistake.

The former general secretary of the Epworth League, Mr. Schell, is reported as having brought suit for damages against the editors of *Zion's Herald* and *The Epworth Herald* and a Western agent of the Methodist Book Concern because of their alleged share in causing his deposition from his place as an official of the league, the charge against him being that he used his official position to enrich himself. Dr. Parkhurst of *Zion's Herald* does not seem much disturbed by the action, and intimates that it has politics back of it, the approaching General Conference of the Methodist Episcopal Church making all sorts of devices possible which ordinarily would not be resorted to. The independent editors of the Methodist fold occasionally have to pay for their independence by enduring some worry and financial loss for their boldness in attacking entrenched officialdom. But these episodes are few and far between, and in bitterness not for a moment to be compared with the constant chafing of the editors of the official press of the denomination against the limitations of their positions and their inability to speak their entire minds.

### The Beechers

Rev. Thomas K. Beecher of Elmira, N. Y., whose paralytic attack we mentioned last week, died on March 14. He was seventy-six years old. He was a graduate of Illinois College in 1843. From 1852 to 1854 he was pastor at Williamstown, L. I., and since then pastor of the Park Church at Elmira, of which city he has been a foremost citizen. In the Civil War he was chaplain of the 141st New York Volunteers.

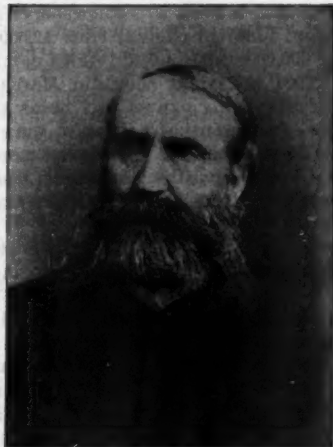
A powerful preacher, a promoter of aggressive church work long before the institutional church was attempted, a leader in all social and civic reforms, energetic, eccentric, versatile and irrepresible, yet always beloved and honored, he was like nobody else, and it is to be feared that nobody else ever will be quite like him. It is an odd fact that, although often nominated for political office and never chosen, he once would have been overwhelm-

ingly elected to Congress had not his congregation, determined not to be deprived of his services even temporarily, turned out and worked against him to a man, just managing to defeat him. He had an immense influence throughout the city among all classes and creeds. It should be added that in church matters Mrs. Beecher has been almost, if not actually, as much of a force as he.

By a singular coincidence his sister, Mrs. Mary Foote Beecher Perkins of Hartford, Ct., died the same day. She possessed fewer of the notable characteristics of the family, but was well known and greatly beloved. Only Rev. Charles Beecher of Georgetown, Mass., and Mrs. Isabella Beecher Hooker of Hartford survive out of Dr. Lyman Beecher's large and famous family of children.

### Death of Dr. Justin Edwards Twitchell

Dr. Twitchell died on March 18 at his home in Northampton, Mass., after an illness of several weeks. He was born in Sherburne, Mass., Jan. 20, 1835. He graduated at Kimball Union Academy in 1854 and at Amherst in 1858. He studied theology privately, while serving as superintendent of schools at Xenia, O., and was ordained pastor of the church in Dayton, O., Oct. 25, 1862. From 1866 to 1870



he was pastor of the church at Mansfield, O. Then he went to the Euclid Avenue Church in East Cleveland, which pastorate he held for thirteen years.

Returning East, he next served the Maverick Church for two or three years, after which he entered upon his last pastorate, that of the Dwight Place Church, New Haven, Ct., which he resigned in 1898. In 1864 he became chaplain of the 131st regiment, Ohio National Guard, and in later life of the 21st regiment Connecticut National Guard. He also was chaplain of the second company of the Governor's Foot Guards and his resignation was refused when he left the state so that he remained its chaplain until his death.

Dr. Twitchell was an earnest student, an able thinker, an eloquent preacher, a man of large executive efficiency, and greatly successful and beloved wherever he ministered. His literary instincts led him frequently into the field of authorship. For a number of years he prepared the comments on the Sunday school lesson for the *New York Observer*. He married Miss Almira R. Bentley of Amherst, on Aug. 16, 1859, who survives him with two daughters.

Lord Onslow, addressing the House of Lords on March 5, said that at that time the British Government in India was giving relief to 4,375,000 people, more than eighty per cent. of whom were employed on relief works, and the remainder were receiving gratuitous relief. He estimated the probable expense to the Indian Government as \$25,000,000.

## The Sheldon Experiment in Journalism

### A Touch of Local Color

BY REV. D. M. FISK, D. D., FIRST CONGREGATIONAL CHURCH, TOPEKA

With the local planning for the coming National Conference of Charities and Corrections, with the nightly thronged temperance rallies of Hon. A. C. Rankin, with the vigorous anti-cigarette campaign pushed daily through every school and by enthusiastic mass meetings, and now with the "Sheldon edition" of the *Capital*, Topeka has lacked little this past week of being the ethical storm-center of the country.

Four issues only of this serious experiment are at this writing before the world. Whatever be the larger outcome, this at least has been made manifest, that the initial idea had sufficient grip on the public to make a daily edition necessary of 387,000, the home office issuing 110,000, the *Staats Zeitung* of New York 120,000, the *Chicago Journal* 137,000, and this includes no estimate of the London edition, or of subsequent reprints to supply belated orders. Something must have happened to make a sober newspaper circulation jump in one day from 12,000 to near 400,000, with subscriptions coming in 45,000 a day, as they did March 5. These surprising figures will be as suggestive to newspaper men as to the general Christian reader. This is not merely a fad or a Christian Endeavor boom. What does this unanticipated event stand for?

It is too early to satisfactorily answer that large question, or to discriminatingly criticize the unfinished experiment. We are too close for any just perspective. The returns of after-influence are not in. Happily, this is not our assigned task, but only to attempt to make the large constituency of *The Congregationalist* momentarily residents of Topeka and privileged spectators of a bit of the inner history of this remarkable week and its events, which began soberly but have developed surprisingly, and with a dramatic movement unanticipated, and promise to be dynamic enough in consequences to be worth a momentary study.

If, as Lowell says, "Some things are fust, 'n some are 'fore the fust," then the ante-primal fact, back of the mechanical, that will be of deepest interest must be the personality under all this earthquake—Charles Monroe Sheldon, by the grace of God a "brother." It will matter little to Mr. Sheldon's own community what may be the verdict of approval or criticism of the outside world on this particular venture. The local judgment on this indefatigable worker has long been made up, and, from the kinkiest-haired, ebony little kindergartner of his "Tennessee town" to our most representative public men, as Governor Stanley, Bishop Vincent, President Herriek, Superintendent Broad, there will be but one opinion—"manly, modest, conscientious, avoiding notoriety, hating a lie, devoted, tireless, single in his purpose, simple in methods, consistent in life, a modern (social) apostle, ever patiently, but persistently, following out the logic of his convictions and attempting to realize in some practical, institutional form

the 'dream' of his soul." This purpose to actualize the ideal is the open secret of this "Sheldon experiment."

How has it worked itself out? We will not go back to the Edward Norman of *In His Steps*, nor even to Mr. Sheldon's Detroit Endeavor Convention plea for an endowed Christian newspaper, but only to the chill day on which the Kansas Twentieth was welcomed back to Topeka. The hospitable windows of Mrs. T. E. Bowman's residence overlook the capitol grounds, and commanded the fireworks in honor of the Twentieth. Among her many guests was her pastor, Mr. Sheldon, and Mr. F. O. Popenoe, the chief owner of the *Topeka Capital*. He is a live man, and sincerely interested in the elevation of the tone of the press. Naturally, the conversation turned on the possibility of the success of a paper run "as Jesus would have done." Suddenly Mr.



REV. CHARLES M. SHELDON

Popenoe asked: "Mr. Sheldon, what prevents your taking the *Capital*, and assuming absolute control of every department of it, and trying the experiment for a week? If we turn it over to you, we'll do it body and soul, you shall have complete control, use all the force, and not a man'll hold back. What do you say to that proposition?"

Mr. Sheldon is a serious man. He has a smile for a jest, but he means business. Mr. Popenoe had spoken in utter good faith, and Mr. Sheldon knew he would make his words good. So he has, in letter and spirit, and whatever success or after influence this unique experiment may have not a little part of the good accomplished will most loyally be attributed by Mr. Sheldon to his long-time friend, Popenoe. Mr. Sheldon took the proposal seriously. He knew the gravity of the undertaking—the ridicule from the counting-rooms of the Mammon press, ready to dish up pestilence so long as there is money in it, the flippant squibs from the sharp reporters, whose work he would necessarily rebuke, the cartoon from the funny man, but what of that? He argued this way: if we can focus attention on this problem, if we can turn light into this darkness, however humble may be our individual experiment, we've won. The results of that conference are already history.

How Mr. Sheldon has bent his back to the double duties of church and office, how he has familiarized himself with the

mechanical details and come into amiable touch with the large office and press force, including a small army of outside reporters, how he has kept his firmness, sweetness, patience and dignity through all these trying novitiate days, how he has won an everlasting place of honor in the hearts of the "boys," some of whom were sent to spit him on their quills, but have been conquered by his gentleness, I will not take further space to tell. There remains only one episode that one would gladly cover with a mantle of forgetfulness, but it has become a part, and an emphasized part, of the "Sheldon week." The evening paper of Topeka, doubtless recognizing the relatively dwarfed influence it was likely to have during this phenomenal circulation of its rival, imported—well, I think this is sufficiently accurate—the "ghost" of the late court atheist, Colonel Ingersoll, in the person of an editor from another city, and he has poured out upon our outraged public a series of "lay sermons," the twenty columns of which will be sufficiently fully reported if we cull these three "gems": "Every intelligent man who pretends to believe in religion now is a hypocrite." "The American Cyclopædia is more worthy of belief than the Bible." "The Bible throughout, so far as it relates to the pretended facts on which the Christian religion is founded, is not accepted by a single living scholar of note."

The week has gone into history. When the contributions shall be weighed that have emanated from similar blocks, the "Sheldon edition," where an earnest man has humbly attempted to follow "whithersoever the Lamb goes," and the sheet lent to the scorner, let it not be forgotten against what a brimstone and tatarian blackness must the picture of this beloved disciple be painted, who has been trying "to follow in His steps."

### Description of the Paper

Beginning with the first issue, we find at the top of the first column of the first page, probably as a kind of motto for the week, a morning prayer and resolve by Bishop Vincent. There follow two columns on Starving India, made up of clippings from *The Advance*, *The Outlook* and *The Congregationalist*, together with a short appeal from Mr. Sheldon for money for the relief of the famine sufferers. Then come three extracts, one of them first uttered in 1833, condemning the war spirit, two and two-thirds columns proving the waste caused by the liquor industry throughout the country and the success of prohibition in Kansas. The final column on this first page is an appeal from a Y. M. C. A. in Denver for contributions to the establishment of a consumptives' home.

The editorial page, which comes next, differs from the conventional one in having at its head the names of the sixty-five men who compose the editorial, business and publishing staff of the paper, from the editor and publisher to the galley boy. Next, in double leads, Mr. Sheldon, to the extent of a column, outlines his policy. The other editorials call attention to the needs of India and explain the action of the *Capital* in curtailing its market reports on account of the prevalence of the gambling spirit on the Stock Exchange. The remainder of the editorial page is taken up with a long extract from Canon Fremantle's *The Ideal Christian World*, a review of



## Chicago and the Interior

Dr. Gunsaulus's Life of Christ and short paragraphs, including three funny ones. Two other pages serve up telegraphic news from Frankfort, Ky., London, Washington and elsewhere and considerable local news, prominence being given to reports of temperance, missionary and Y. M. C. A. meetings and to an appeal in behalf of Washburn College.

The heading of the fifth page is Contributions and Miscellanies, and its material consists chiefly of a special article on Kansas as an agricultural empire, on the kindergarten, and extracts from Justice Brewer's address a month ago on the Philippines. The advertisements are grouped together on the last three pages, quite dissociated from reading matter, but not entirely devoid of cuts. As respects their character they are unimpeachable. There is a noticeable scarcity of local advertisements, and an absence of those of patent medicines, dramatic entertainments, secret society meetings, or anything in the nature of a "bargain," like a ten dollar suit for three dollars. When compared with the *Capital* under its usual management, the advertisements in the *Sheldon* daily present a notable and gratifying contrast.

The issues succeeding the first present practically the same features. Mr. Sheldon drew freely on material that had appeared in other papers or in books and pamphlets relating to the progress of socialistic movements, various reforms, the evils of the trust, the success of the prohibitory policy, dangers of saloon rule, causes of crime and the ethics of socialism. Each issue had a cartoon designed to point a moral lesson—either the aggressiveness of the rum traffic, or the wickedness of militarism, to which policy Mr. Sheldon in his inaugural declared himself opposed, not only in the case of the war in Africa, but to that in the Philippines. An unusual feature of the editing of the paper was the sprinkling through the news columns of comment to the extent of several lines. For instance, following a police matron's article pointing out the neglect and abuse of children in the city, the editor adds this comment: "Why will society spend its money and time on entertainments, many of which it does not need, pampering the body and neglecting the soul?" and appending to the brief report of the granting of divorces in the district court these words: "The cause for most of the above divorces would probably be found in the absence of a Christian definition of marriage." There was no Sunday edition and in its place a Saturday evening paper was printed made up almost entirely of excerpts from the Bible, its teachings on temperance, usury and on human relations, together with the entire Sermon on the Mount. In this, the last number under Mr. Sheldon's control, he announced that he would never again undertake journalism, but would confine himself to pulpit and platform work.

At a meeting in the interest of federated action by the Protestant Evangelical churches of the United States, held in New York in February, a committee was appointed to nominate nine clergymen and nine laymen, who should be empowered to assume charge of the work in its national scope and call a national convention next year. The following persons are some of those who have agreed to serve on this important committee: William Mayes Ward, D. D., and Prof. John B. Clark, Congregationalists; E. Walpole Warren, D. D., and J. W. Hegeman, Ph. D., Episcopalians; S. M. Hamilton, D. D., and John H. Converse, Presbyterians. Mr. J. Cleveland Cady, the eminent New York architect, an elder in the Brick Presbyterian Church and identified with the philanthropic and best social life of the city, will serve as chairman. Lutheran, Baptist, Methodist and Reformed clergymen and laymen add to the representative character of the committee, which of necessity for a time must be made up of men in and about New York city.

## Just What Dr. Noble's Resignation Means

The daily papers are speaking of Dr. Noble's resignation of the Union Park pastorate as if it were something new, and were to take effect immediately. The facts are that early in the year he quietly said in one of the prayer meetings that the present is probably the last year that he would be with the church. Should conditions favor the step, he will probably withdraw about the end of the year, but he has fixed upon no definite date for doing so, but means to be governed by what will be for the advantage of the church. While unable to do all the work of former years, his health is fairly good, so that he discharges the duties of his position easily, and so far as preaching is concerned, with greater acceptance than ever. It will be a sad day for Union Park Church and for the interests of our churches in this city when Dr. Noble leaves the pulpit which he has filled with such signal ability and has made so influential.

## Honor for Dr. and Mrs. Goodwin

As an indication of the affection felt for those who have done so much for the moral welfare of the city, the Scrooby Club, an organization of the younger ministers of the city, gave Dr. Goodwin and his wife, Monday, March 12, a dinner at the Palmer House. It was wholly informal and delightful.

## Another Vacancy Filled

Pilgrim Church, Englewood, whose pastor, Dr. George E. Wallace, has gone to Spokane, Wn., has called Rev. F. E. Hopkins, for nine years pastor in Dubuque, Io. He will begin work soon. The Englewood parish is one of great importance and promise.

## A Prosperous Year

Those interested in the work of the Sunday school and Publishing Society will be glad to learn that the last year in the Interior is the best in its history. Receipts amount to nearly \$10,000, not far from one-fifth of the sum raised by the society from the whole field, while the expenses of collecting have diminished. In this district, embracing Illinois, Indiana and Ohio, there are now 109 mission schools with a membership of 10,500. Twenty-three of these schools were organized during the year and thirteen of them have developed into Congregational churches, among them the promising North Shore Church, Chicago, and that in East Cleveland, O. To sixty-seven other schools substantial aid has been given. Best of all, a large number of the pupils in these schools have begun the Christian life. As usual, Secretary McMillen has been in constant demand among the churches. He has also given two lectures at Chicago Seminary and three at Oberlin Seminary. He has twice addressed the Divinity School of the University of Chicago, and once the members of the Garrett Biblical Institute at Evanston. The interest among theological students in the work and management of Sunday schools is certainly increasing. The society unites with the Home Missionary Society of Illinois in the support of a missionary among the coal miners of the state.

## Forty Years in Chicago

Last Sunday afternoon was devoted by the members of Christ Church to a quiet celebration of the fortieth anniversary of the settlement of their pastor, Bishop Cheney. A man of rare gifts as pastor and preacher, though never sensational, he was lifted into prominence by his excommunication from the Episcopal Church by Bishop Whitehouse, though the courts decided the action illegal, and by his part in organizing the Reformed Episcopal Church. His offense consisted in his repudiation of the doctrine of baptismal regeneration and his refusal to use a form which might be interpreted as teaching that doctrine. His church defended his course and has loyally supported him ever since. His earnestness,

his interest in all measures which concern the public welfare, his friendliness and his strict adherence to evangelical principles have secured him large and appreciative audiences. The vestry took advantage of the occasion to put \$11,000 into his hands to pay off a debt on the rectory and the church building. Dr. Herriek Johnson brought the congratulations of the Presbyterian Theological Seminary, C. L. Hutchinson spoke for business men, and Bishop Fallows as one who has been associated with Bishop Cheney from the first in directing the affairs of the Reformed Church. In length of service Bishop Cheney outranks every minister in the city. The late Dr. R. W. Patterson was pastor of the Second Presbyterian Church nearly or quite thirty-three years, Dr. Goodwin was settled in 1868, and Dr. Noble has been twenty-one years in Union Park. In spite of its love of change, Chicago has not been unfriendly to long pastorates.

## Ministers and the Million Voters Pledge

Monday morning a resolution was passed, by a vote of 38 to 13, pledging the Congregational ministers to vote for that party at the coming presidential election which will put an anti-saloon, anti-liquor plank in its platform, and if this is not done by either of the great parties to consider the wisdom of forming a new party, provided 1,000,000 voters can be persuaded to agree to this. Perhaps half of those present declined to vote. It is understood that only those are pledged to the movement who voted for it. That the resolution was not adopted unanimously was due to no lack of interest in the temperance movement, but solely to the conviction that one ought not to pledge one's self to any course of action so long in advance, or to rely upon political measures for the overthrow of intemperance. It would be a cause of deep regret should any one see in this divided vote any indifference toward temperance reform, or any unwillingness to incur odium for the sake of principle.

## The Chicago Institute

This great secondary school, for which Mrs. Emmons Blaine has generously provided the funds, will open its first session of six weeks July 2. The general school will begin in October. The purpose is to furnish a school in which pupils can be trained from the kindergarten through academic grades, and in which teachers can be fitted for their professional duties. The methods which were employed in the Cook County Normal School will be continued, but with greater liberty in their application. Col. F. W. Parker, the former principal of the normal school, is at the head. The academic school is for children and youth between the ages of four and eighteen, with such subjects for study as science, civics, history and literature, the languages, classical and modern, home economics, manual training, the arts and physical culture. To the pedagogic school graduates of accredited high schools, normal schools, colleges and universities and teachers with three years' experience will be admitted. The course is mapped out for two years, but those who are able may complete it in less time, or it may be extended in special cases. But no one will be received until the faculty is convinced of the ability of the applicant to become a successful teacher or will be graduated unless aptness to teach has been demonstrated. The building, on North Park Avenue, will face Lincoln Park and be 443 feet long and 170 feet deep. With its equipment it will cost about \$600,000. Its campus will contain four acres. For a number of years it will have an assured income of \$95,000. The outcome of this experiment in education will be watched with extreme interest. Mrs. Blaine has furnished the money for the support of the Teachers' College in connection with the university, the result of which has been all that was anticipated.

Chicago, March 17.

FRANKLIN.

## Instructing Children in Christian Truth

Actual Methods in Operation in Different Churches

Not long ago we sent this request to a number of pastors of experience in catechetical work with young people: "Please tell us what you are actually doing or have done recently in the way of special pastoral instruction for children. Please specify material and method used and the results." We appreciate the prompt replies on the part of the pastors and shall be glad to hear from others experimenting in the same field.

### ONE HUNDRED QUESTIONS

After several years, during which "pastor's classes" were gathered to prepare the members for church membership with varying results, necessity for more permanent methods appeared. Those most needing special training did not join the classes. All the children of the church ought to be taught the fundamentals of our faith. An Intermediate C. E. Society was formed to meet Sunday afternoon for a half-hour with the pastor. General topics of Christian experience were taken up at first, and the members were encouraged to take part, but with indifferent success. Last fall the majority of the group were graduated into the Y. P. S. C. E. and gave that society an impetus it had not received for a long time. For the new year of work with the Intermediates a special catechism was prepared, and the membership was extended to include all of the intermediate department of the Sunday school, about seventy-five. The catechism of one hundred questions begins with the known and leads out to the unknown in its general topics and the treatment of each part. The first section takes up the Bible in eight questions, beside the memorizing and explanation of the Ten Commandments and the Beatitudes. The second section, upon God, begins with Jesus Christ and proceeds with sixteen questions about him to nine about God the Father, to whom Jesus introduces us. Next comes the Holy Spirit, treated from the standpoint of a child and childish experience. As far as possible all subjects will be treated in this way, using short Scripture answers to the questions as often as will serve the purpose of clearness and simplicity. The meetings are held on Wednesday afternoon after school for half an hour. They begin and close with a simple, dignified and worshipful order of service, with responses, opening and closing hymns and two prayers—the Lord's Prayer and one for closing especially prepared for the purpose.

The children come with fair regularity. They learn the lessons surprisingly well. They are brought very close to their pastor's heart, and they all have a new sense of possession in and affection for him. Grasp of simple religious truths is firm, and expectation of religious experience in daily life is apparent, with the more thoughtful at least. The work in this form is still in its experimental stages, but it promises much for all concerned.

ALBERT W. HITCHCOCK.

Newburyport, Mass.

### A TRANSFORMED JUNIOR C. E.

We have taken the former Junior Endeavor Society and remodeled it for the purposes of a more adequate religious instruction of boys and girls from eight to fifteen years of age. We dropped all officers and committees, in fact, we dropped everything but the name. Then we constructed a program to occupy forty minutes, every portion of which should have a very definite end in view. We begin with singing for fifteen minutes. The Sunday school hymnal is used. The hymns and tunes are carefully selected and the boys and girls are drilled in correct singing. There is no singing at random or to fill up time. At least one hymn is sung each time without the books that the words may become familiar. After the "sing" all rise and repeat a Psalm in unison. Five or six Psalms will be learned in one year. A prayer by the leader, either the pastor or his associate, follows, closing

with the Lord's Prayer or some other in unison. A verse of a prayer hymn follows. Announcements are then made, and once a month an offering is taken for a benevolent object. Two groups are then formed, each in its own room—the first including the boys and girls from twelve to fifteen years of age, under the care of the pastor; the second including the younger children, in charge of an expert primary teacher from the grammar school. Fifteen minutes are spent in a discussion of the four or five questions which have been assigned from the course in use. The leaders in the two groups use the same printed questions, but adapt their explanations to the needs of the children before them. We are using the first series prepared by Rev. John L. Keedy, entitled *The Best Book of All*. Its advantages are its extreme simplicity, its avoidance of a doctrinal scheme and its introduction to the New Testament literature. There is complete unanimity of opinion concerning the marked improvement over former Junior Endeavor methods.

Wellesley. EDWARD H. CHANDLER.

### DICTATED TALKS ONE OF THE FEATURES

Our minister's class meets Friday afternoons. Last year it numbered thirty-one, this year twenty-six. The age is about thirteen. The class president opens the meetings and, after roll call with record reading by the secretary and a hymn, the pastor takes charge. The prayer which follows is recitative, responsive, in concert or individual, running around the circle. We always kneel. Another hymn introduces the catechism. A show of hands discloses how many have gone over the lesson with one or both parents. Catechism questions are put, verbally exact answers demanded, then, by means of informal inquiry, illustration, anecdote, etc., the meaning of what has been memorized is drawn out and thus hammered in. After a third hymn a Talk on the Christian Life is dictated, followed by brief questioning upon the previous talk. These talks are written out by the children and handed to the pastor. Occasional examinations are held as well as gatherings for play. Graduation exercises occur on Children's Sunday, the church presenting a handsome diploma to each scholar who has averaged over sixty per cent. All but eight of the thirty-one members of the first class are now Christians. Five of the second class have joined the church since its organization last November.

Woburn.

DOREMUS SCUDDER.

### UTILIZING THE SUNDAY SCHOOL HOUR

Feeling about in the dark I stumbled into this path. Collectively we are upwards of fifty. Individually in the neighborhood of twelve—some younger we meet at the Sunday school hour by ourselves. Each child has a blank-book and a copy of Guidance in the Christian Way (a rash quixotism of my own). Pads and pencils also are at hand. We say a prayer together. I read a Scripture lesson, sometimes with comment, and ask the questions in the manual. Often I allow my thought to branch out a little and then to ask everything but the pith, which I give in a few words for the blank book. If any time remains I am apt to talk about some practical matter, fighting, gentlemanliness, etc. The blank books are for dictated notes. The pads are for various uses, drawing maps, answering questions, writing recollections, etc.

Pittsfield, Mass.

I. C. SMART.

### LITTLE STUDIES IN RELIGION

During the six weeks preceding Easter, I meet, once a week, one group of boys and another group of girls, made up of members of one or more Sunday school classes, the age ranging about the fourteenth year. Introductory talks of about twenty minutes are given on such subjects as Health, Amusements and Religious Habits. The main work consists of Little Studies in Religion, with such natural sub-divisions as God, The Bible, Religion, Being a Christian, The Church, etc. The pastor prepares his own material, but has distributed to the classes and referred to Gospel Truth, a catechism by James W. Cooper. The second year these young people are expected to attend a series of familiar pastoral talks for inquirers, on some such general subject as What It Is to Be a Christian. Following such general work the pastor plans to meet each one separately for acquaintance and conversation in connection with the personal religious life. This simple system has been useful in introducing all of the young people to the subject of the Christian life, and a fair proportion of them have come into the church. When I find or arrange a satisfactory catechism for children, I shall attempt more extended and regular catechetical instruction, as introductory to the later work; but the pressure of school work, the need of recreation and a general employment of boys make it difficult to secure regular attendance for an extended course of pastoral instruction.

Portsmouth, N. H.

L. H. THAYER.

### TEN WEEK DAY MEETINGS

For three successive winters from January till Easter we have instructed in separate classes all the boys and girls in our parish, from the ages of twelve to fifteen, in the laws of Christian conduct and faith. The text book used is *An Evangelical Catechism*, specially prepared, with the great catechisms of the church as a basis. The organization of the classes is announced to the parents, through the mails and from the pulpit, two weeks in advance. The parents are made responsible for attendance. We hold to the age limit and enroll no one after the classes are under way. No prizes, fines or exhibitions. We start out with the proposition: "There are two ways, one of life and the other of death, and there is a great difference between the two" (Didache), and we enroll only those who are ready to spend ten week day meetings with their pastor in the presence of that proposition. And they are ready. Our classes have increased yearly in interest, attendance and power. Nearly 150 have come under instruction in the three seasons. Over sixty were enrolled last year, and the percentage of attendance was almost equal to that of the public schools. More boys than girls were received into the church from last year's classes. The results justify us in believing that the restored catechumenate will give new power to the church over the evils that besiege our civilization.

Manchester, N. H. THOMAS CHALMERS.

### A THREE FOLD METHOD

The intellectual element is no unimportant part in the foundation of a Christian life. Catechetical instruction, which is now receiving more general notice in our churches, aims to supply this intellectual element. In the Congregational churches at Ludlow and Tyson we use a catechism prepared by myself, entitled a Catechism for the Christian Life.



The Junior Endeavorers devote a portion of each meeting of their society to a quiz on this catechism, taking three or four questions in advance each week. Each question is explained, which in turn becomes the subject of a more informal quiz. Most of the Juniors have note books in which they write the answer to each question. This is a great aid in fixing the Bible verses in their memories. The last section of our catechism in theology is too advanced for Juniors. In my Sunday school class of young men from sixteen to twenty-five years of age we devote seven or eight minutes each Sunday to studying one question in the section on theology. This affords a freer discussion than the Junior work.

A third method of catechetical instruction is the training class for those who wish to join the church. They meet Saturday evenings for several weeks before communion Sunday in my study, and we discuss very informally one section of the catechism each week. They are encouraged in every way to ask questions. Each member brings a Bible and looks up the answers for himself. This three-fold work has resulted in clearing away many doubts and difficulties in the minds of young Christians, in making Christianity seem more reasonable to them, in giving them an added knowledge of our own church and in the memorizing of many of the finest portions of Scripture, which in the case of the Juniors, at least, will stay with them forever.

Ludlow, Vt.

ALFRED V. BLISS.

#### "STEPS FOR BEGINNERS"

Our methods during the past year have been as follows. The Junior Endeavor Society has been trained in the study of the Beatitudes, Ten Commandments, Lord's Prayer and Twenty-third Psalm. The Intermediate and Senior Societies have been directed in the study of "our articles of faith," with special attention to the fundamental doctrines of the Christian religion. Persons applying for membership in the church have been instructed in the "way of life" through the use of Steps for Beginners. We are now forming classes for conference with the pastor to study Christian life and doctrine and will use Steps for Beginners. This class work is in anticipation of meeting the standing committee, to whom such as desire to unite with the church are recommended.

Meriden, Ct.

ASHER ANDERSON.

#### A MANUAL OF CHRISTIAN TEACHINGS

I have tried both the "pastor's class" method and the Junior Society, with myself and others as teachers. In either case the results have been good in proportion as substantial truth was presented in form not too abstruse for the child mind. Minds are clarified on religious subjects and foundations laid for good character and spiritual force. The same method and matter does not work with children over and under the age of about ten. Two difficulties were encountered: (1) Oral instruction was not enough without study at home and the help of parents, and no suitable manual was in sight for this purpose. (2) Only those children of the parish who were best trained at home, and therefore least in need, could be brought under this instruction. I have met both these difficulties by making a new manual of Christian Teachings, sufficiently simple so that children can understand it and average parents and teachers use it, and sufficiently full to serve as the principal lesson in the school for six months. It is now being used in the intermediate and advanced classes, while the Bible lesson is carried by the rest of the school, with a general exercise in it for all. No such interest has ever been seen before in the school with any lessons. I believe it is a libel on the children of our day to say that they will not bear substantial religious instruction if it is fairly given them.

New Haven, Ct.

W. J. MUTC.

#### A THREE YEARS' COURSE

A pastor's class was formed with a membership of thirty, taking in about all the children in the parish between the ages of eight and fifteen. This class was conducted for three years, from October to March. Among the catechisms on that market at that time, 1898, there was none which seemed suited to my purpose, and so I set to work to prepare my own material. The first year's course, naturally enough, was on the Bible—the books, the writers, their object, etc., most of the course dealing with the New Testament material. The second course took up the Christian doctrines and duties, and in as attractive and popular way as possible we considered such subjects as the following: Every Man Meant to Be Kingly, Sin and Temptation, Christ and Salvation, Being a Christian, Christian Growth, The Christian Character, About a Life of Service, About Getting Along Well With Others, About Getting Along Well With One's Self, About Giving, About Citizenship, etc. The third year's course was entitled A Christian Church, and the questions were grouped under such headings as the following: The Purpose of a Church; The Members of a Church: Their Duties; The Officers of a Church: Their Duties; Forms of Church Work; The Sacraments; Congregational History; Congregational Policy; Congregational Government, with a consideration of the work of our six benevolent societies.

We met Saturday afternoon. I used the method of questions and answers, furnishing each child with a copy of the catechism, and making the questions simple and the answers easy, so as to eliminate as much as possible the element of hard study, deeming it better to get the interest and enthusiasm and enjoyment which comes from getting a simple thing well, than to get harder facts with unpleasant associations connected with them. The element of instruction was made subservient to personal influence, our class meetings being more of the nature of free heart to heart conversations than recitations. We held stated examinations, and a sort of public graduation exercise marked the successful end of each course.

The aim of the first course was to show to the children what an interesting book the Bible is. The second course sought to set forth the Christian life as beautiful and attractive. The third course aimed at church intelligence, church devotion and denominational loyalty. It may not be misunderstood if I say that in each of these respects we succeeded. The children of my church more than their elders can give a reason for the faith that is in them. Of more specific results it will be enough to say that, of the twenty-seven children who went through the three years, eighteen have already come into the church, and five more give evidence of Christian character, and will come into the church as soon as they reach the age of fourteen. All have come into the church at ages between fourteen and eighteen, thus bringing the public declaration of their Christian choice in the midst of youth's most trying years.

JOHN L. KEEDY.

#### ANOTHER THREE YEARS' COURSE

I have conducted a catechetical class for thirteen years with gratifying results. I take the children when they are ten years old and carry them through a course covering three winters. They meet me after school on Wednesday for one hour at the church. Finding that the existing catechisms expected altogether too much of the children in the way of memorizing, I constructed a simple course of my own. The first year is on the Bible, furnishing general information not ordinarily taught in the Sunday schools. The second year is a doctrinal course, based on the Apostles' Creed. The third year is devoted to the Christian life, intended to fit the children for church membership. The least for each

year contains about twenty-five questions and answers, which I require to be memorized thoroughly. They furnish the basis for more extended verbal instruction. Supplementary instruction is also given in Bible geography, by means of sand maps; in Bible life, by means of models; and in Bible drill for the quick use of the Scriptures. Young ladies assist me in this work.

The first fifteen minutes are spent in general exercises, thirty minutes in instruction, and the last fifteen minutes in a child's prayer meeting. This prayer meeting is led by one of the older scholars sitting at my side. The leader is instructed by me the week before as to how to conduct such a service; and I always close such instruction with a personal talk and prayer with the leader. This is when I get in heart touch with the children, and many a conversion, or the beginning of a consoling Christian experience, has dated from that conference. It is the most precious experience I have through all the week. The children take home with them little blank-books containing instructions as to study during the week, and daily Bible readings. A blank is left under the passage for each day, in which the child writes the subject of the passage after reading. These books are prepared during the class by secretaries, who are usually first year graduates of the class. The class is made bright with various little devices, and all the children love it. One of the girls said she liked it better than skating. Next year I am thinking of adopting the Free Church Catechism, divided into three sections, in place of my own leaflets, which do not satisfy me. The Free Church Catechism is by far the best thing I know in that line.

St. Louis.

C. H. PATTON.

#### A MAINE PASTOR'S WAY

Rev. O. W. Folsom of Winter Street Church, Bath, Me., has for ten years followed a course for boys and girls between the ages of ten and sixteen. They become members by signing the following pledge: "Trusting in the Lord Jesus Christ for strength, I purpose to try to do whatever he would like to have me do. I will pray to him and I will try to be his follower." The class meets at the parsonage Tuesday afternoons immediately after school for half an hour. The attendance has varied from fifteen, the minimum, to thirty, the maximum. A series of ten lessons is covered in the fall, beginning about Oct. 1 and concluding before the holiday rush. Another series begins the latter part of February and closes with a sociable at the parsonage on May Day, or as near that time as convenient. At this sociable the banks which have been distributed are opened. For a number of years the class supported a Bible woman in India. For the past two or three years their gifts have been sent to the Armenian orphans.

A printed catechism has never been used. The topics for each series are prepared beforehand and printed on the mimeograph, the lessons being distributed a week in advance. The prime object of the class is to teach the children what it means to be a Christian and how to live the Christian life. A majority of those received into the church in recent years have come from this class.

Mr. Folsom bears this emphatic testimony with regard to his class: "I consider it quite as important as any work I do, and in many ways it is the most delightful part of my work. I am bound to get hold of my boys and girls, to win their confidence that I may bring them to Christ. I have received as much help, by way of suggestion, from a little book by Rev. A. S. Chestborough, entitled Children Trained for Discipleship, as from any other source."

Engrave in your memory . . . the counsels and precepts that you hear or read . . . then, from time to time, study this little collection, which you will not prize the less because you have made it all yourself.—*Gold Dust*.

## The Home

### The Enfolding Hand

BY JAMES BUCKHAM

My little one with flushed and troubled face  
Sat by my study table, toiling late  
O'er strange white creatures scrawled upon her  
slate;

And oft did she erase,  
With sighs, the nameless figures that she drew,  
And on the clouded slate began anew.  
The damp curls tumbling down  
Vexed her hot face, but still she wrought,  
Her velvet forehead rumped in a frown,  
Nor aid of me besought.

My writing done,  
I sat and watched her with a hidden smile,  
Marking each line the while  
With wistful thought to help the little one.  
But what she sought to draw  
I never under heaven saw!

At length she raised her little grieved, hot face  
And tear-dimmed eyes,  
Nor spoke, but brought the slate and climbed my  
knee

So trustful-wise,  
And gave the blunted pencil unto me,  
And nestled down in her accustomed place.

Then did I understand,  
And in the wee soiled hand  
Replaced the pencil, while my own  
Clasped the tired fingers. And I drew  
The finest horse I knew—  
Such as my babe had sought to draw alone.  
So was she happily content,  
And smiling to her waiting mother went.

Not otherwise, I love to think,  
When we have planned and wrought and wept in  
vain,

Does the God-Father take our childish hands in his,  
And help us to attain  
The best that in us is.

When from the hopeless task forespent we shrink,  
Defeated, weary and undone,  
Then doth that loving One  
Bend pitying o'er us and with heavenly pow'rs  
Enforce these human purposes of ours.  
O child of his! believe  
He yearneth o'er us, e'en as you and I  
Over our children, when they grieve  
Because their small ideals prove too high.  
Ah, fain is he, did we but understand,  
To fold in his the faltering human hand!

The Parent Punished, Too

"I wish some one would invent a form of punishment that did not hurt the father more than the child," wrote a parent in a private letter so tender and beautiful we are tempted to quote a portion of it: "This morning my child heaped coals of fire on my head. The other day, for the first time, she tore up a paper she found in my study, and the punishment was to be that she should be debarred from the study. This morning she came running toward the study, but remembered just as she reached the threshold. Then she laughed and said: 'Wasn't it funny? I almost forgot I musn't come in 'cause I tore your paper.' In her hand she had some new pictures, and, thinking that I would enjoy them, she held them up so I could see. My stern decree was keeping her out, and instead of crying or being angry she was trying to entertain me. I find punishment fearfully heart-rending business. Does the Almighty find it as painful as I do?" Some of us have not thought to credit our Heavenly Father with such yearning human feelings. Yet we read that "he doth not afflict willingly, nor grieve the children of men."

Yearning  
Fatherhood

This yearning of the father-heart over his child reminds us of two characters in a recent story, "Henry Worthington, Idealist." Father and son were bound to each

other by the closest ties of sympathy and comradeship. Henry Worthington's mother died when he was born, leaving the baby to be brought up by its father. The man was so happy in the child's utter dependence upon him that it cost him many a pang as the boy grew older to teach him self-reliance and leave him to make his own choices. "That training of his son toward independence," says the author, "in act and conviction had been the hardest struggle of the father's life." When, as a young man, he was made to suffer for his convictions, it was harder for the parent than for the son. He longed passionately to protect Henry as in childish days. "Dim fears of the struggles that the future held for the boy clouded his eyes," we read. "He wondered if God feels that inability to aid, that anguish of helplessness which is the supreme test of fatherhood, its Calvary." Yet his wisdom had something of the divine. This human father was able to stand back and respect his son's free will; to let him have his own opinions, choose his own course of action and meet the consequences.

## The Visiting of Abbie Ann

BY MABEL NELSON THURSTON

Even the bare, brick walls of the Old Ladies' Home could not wholly escape the grace of the springtime. A red-blossoming maple burned its tiny fires before many of the windows, and the delicate play of its shadows wandered all the afternoon across the blank, unsightly walls. Below in the grass stars shone as thick as in the sky on frosty nights.

Mira Hurd glanced out the window as she knitted, and the joy of possession filled her voice.

"It's gittin' to be real pretty weather now," she said.

"I dunno but it be an' I dunno as it be," her companion answered, dismally. "I ain't noticing sech things as weather nowadays."

Mira's bright, brown eyes, warm with sympathy, looked across at her friend.

"Ain't you feelin' well today, Abbie Ann?" she inquired, solicitously.

"I s'pose I be—as well as common," Abbie Ann responded, listlessly.

She was a frail, weak little creature, so colorless as to give one the impression that she was gradually fading from sight, like calico that was not "steady color." Suddenly she sat up straight and began to talk.

"I might's well say it right out, Mira," she cried, vehemently. "I know they're good to us here and we've got places to sleep in and enough to eat and drink, but they's days when it just seems to me I can't stand it a minute longer, an' this is one of them. I've been here six years now an' here I'll have to stay till I die, jest doing the same things over and over, month in an' month out, till I'm ready to fly to think of it. I s'pose it's wicked—I ain't sayin' it ain't—but sometimes I wish there'd be a fire, anything, if only suthin' would happen. Jest makes me sick to think I've got to see those same pictures in the parlor every day as long as I live, an' can't change one of them. Sometimes I shut my eyes and try to pretend it's different, but, mortal me!

'tain't any use, the old things are there jest the same, an' I know it. If I could only go somewheres and visit a while, then, mebbe, I wouldn't mind it so."

Her poor little vehemence had spent itself; she sat with a tremulous hand at her mouth and her pale eyes dimmed with tears. "I s'pose it's real foolish of me," she sobbed. "It came over me all of a sudden the times we used to have at Cousin Sarah Clapp's every spring. 'Twasn't that things was nicer—'twas jest the gettin' out and seein' folks. Everything had a different flavor. Why, the front room at Cousin Sarah's didn't have nothin' but a rag carpet on the floor, but I thought 'twas beautiful 'cause 'twas different; then when I got home again things seemed new and fresh some ways, and I settled down content."

"Yes, I know," Mira answered, in a low voice. She clasped her hands over her idle work, and her thoughts wandered among the fragrant memories of those far, sweet years when she and Abbie Ann had been children together. Certain girlish pranks, glowing in unfading colors against the dim background of forgotten days, brought the laughter to her eyes.

"Do you remember, Abbie Ann, that time we pretended we was going on a grand journey, and the weeks we was planning and getting ready for it? We even packed up, jest for fun, and mother she went to my bureau that night and thought my things had been stolen—there'd been some gypsies begging round the country that week. Mercy on us, I can see her face this minute when I explained! And then"—she broke off and stared eagerly at her friend. "Abbie Ann Tripp," she cried, "let's do it now!"

Abbie Ann looked at her dully. "If you can tell what you're driving at, pray do," she said, fretfully. "I can't make head nor tail of it."

Mira leaned forward, her eyes shining exultantly. "Don't you see, Abbie Ann? What's to hinder our visitin' each other, I'd like to know. I'll invite you first, and we'll pretend I'm livin' in style and takin' my meals out—that'll account for the dining-room. And we can take walks about the city and mebbe a car ride or two, and we can set and talk over old times the way folks allus do when they're visitin'. Abbie Ann, you can really go a-visitin'—we can change rooms!"

Abbie Ann's voice was scornful. "I should think we was too old to be cuttin' up any such capers as that, Mira Hurd! What would folks say? It seems real childish—that's what I should call it." But her wistful eyes spoke louder than the contempt in her voice. Mira gave a gleeful little laugh.

"Folks won't talk, because they won't know anything about it," she retorted, daringly. "I guess 'tisn't anybody's business but ours, come to look at it. Your room's yours and mine's mine, and if we choose to change a few days, what's to hinder?"

"But—but they'll come in to visit and find us in each other's rooms," Abbie Ann objected, with dying protest.

"No, they won't, 'cause they'll find us both in the same room. I guess when we're a-visitin' I'd be in your room or you in mine most of the time! It would be at nights we'd know the difference



and nights they wouldn't know about. We would watch a chance to sneak away when nobody was looking."

"I never could—I'd be afraid," Abbie Ann wailed, fearfully.

"You needn't to—I'll do the running," Mira responded, gleefully. "I'm tickled all over to think of it. I'd jest admire to do it right under their noses. You leave it to me, Abbie Ann; I'll fix it. All you'll have to do will be to accept the invitation when you get it. Mercy on us, I'm too excited to set still another minute. I'm going right upstairs to begin things."

She trotted eagerly up to her room and, locking the door, faced eagerly her whole triumphant scheme of things.

"There's my worked bureau cover," she said, looking about the plain little room. "It's been laying in the bottom of my trunk ever since I come here. I thought some, one while, of giving it to Ellen Macey's daughter when she was married, seeing's they're the nearest kin I have, but I'm real glad now I didn't. I guess she's got more'n enough of such things as 'tis. Then there's the tidy that used to be on mother's chair—I've been dreadful saving of it, but I guess 'twon't hurt to use it a week. And the silk patch-work bedspread that Great-aunt Betsy made—mercy me, we can have a whole afternoon visiting over the pieces in that!"

She plunged into the closet and began moving out bundles and boxes to get at her trunk. Several other treasures came to light in its forgotten depths. She reappeared with her arms full of paper-covered packages.

"Abbie Ann will think she's visiting sure enough," she confided to her happy self.

She undid each bundle with careful deliberativeness, her child heart bent upon stretching the pleasure to its utmost. She shook out Great-aunt Betsy's silk spread and planned to carry the bureau cover down to the laundry and press it out in the morning; she decided that it was a good thing that she had taken out the tidy, because it was getting yellow.

Then she looked about for the next thing.

"The room will have to have a real thorough going-over," she declared. "I must clear out one of the bureau drawers and part of the closet for her clothes; and I'll want to fix the pins tasty in the cushion the way we used to do—I declare I've got a whole day's work before me, that's certain." She laughed with sheer joy at the prospect.

Meantime there was the note of invitation to write, and she even went to the pains of borrowing a dally paper from the matron's room to see what time a train from Greenboro ought to reach the city. She decided that she would tell Abbie Ann to come by the one that would get in at three o'clock. She burned to run into Abbie Ann's room that minute and talk it all over, and only kept away that evening by main force. But she made it up the next afternoon.

"I heard you got a letter this morning, Abbie Ann," she began. "Did it have any news?"

Abbie Ann's pale face flushed. She saw that something was expected of her, and her imagination, crippled from long disuse, served her poorly.

"Yes," she faltered, "I did. 'Twas from an old schoolmate of mine, Mira Hurd."

Mira's eyes sparkled keenly. "Mira Hurd," she repeated. "Seems to me I remember her. Was she dark complected with black eyes, and a good deal of a romp?"

"I—I guess she was," agreed the bewildered Abbie Ann. One pretense was enough. A double one routed her wits completely.

But Mira, nothing daunted, came gleefully to the rescue.

"I'll bet a cooky I can tell what she wanted," she declared, with irresistible confidence. "She wants you to go and make her a visit down in the city—ain't that it?"

"Yes, I guess 'tis," Abbie Ann assented faintly.

"When will you be starting?" Mira pursued cheerfully, ignoring the weakness of her seconding. "That the letter there? Mebbe you wouldn't mind my seeing it since I used to know Mira. Umm—Thursday afternoon—why Abbie Ann Tripp—that's tomorrow! I guess you'll have to fly round some to get ready. What you going to pack in—your bag? Do you want I should help you?"

"I wasn't thinking about taking a bag when it's only upstairs," Abbie Ann began.

But Mira covered the blunder hastily.

"You mean you was planning to take a trunk? I don't believe I would if I was you, seeing's you're only going for a week. That bag of yours will hold a plenty. I'm going to be pretty busy tomorrow myself, but I guess I can get time to run in and help you off in the morning if you'd like me to."

The situation had grown too complex for Abbie Ann's nerves.

"Well, I jest guess you'd better!" she cried, with a sudden burst of feeble impatience. "I'm sure I dunno what you want me to do. I wish I hadn't agreed to any such foolish doings—that's what I wish."

"O, no, you don't," Mira returned, soothingly. "Leastwise, you won't tomorrow. You jest keep your thoughts on the visiting part and I'll take care of the rest."

"I guess you'll have to," Abbie Ann answered. "I don't feel equal to lifting a finger for a real visit, let alone sech play-actin' as this." She moved her head restlessly against the chair back and there was a hollow, drawn look about her tired eyes. To the hunger of her heart, craving old keen delights, the "play-acting" was a mockery tantalizing her with bitter-sweet reminder.

But Mira's undaunted cheeriness conquered even Abbie Ann's apathy the next day. There was undoubted excitement in seeing her own belongings packed into the old carpet-bag, and finally in starting off for the depot where Mira had gone to wait for her. When she reached it, however, the bustle and crowd confused her so that she forgot to go down to the lower gate as if she had just arrived on one of the trains; instead, she stood helplessly looking about her in the waiting-room. She wished she hadn't come? How in the world was she going to find Mira in all that hubbub? She'd known all the time 'twas nothin' but foolishness. Then Mira discovered her and, pushing her way

through the crowd, ran up to her with outstretched hands.

"Well, Abbie Ann Tripp, if this ain't a sight for sore eyes! I began to think you hadn't come and was getting dreadful worried—your train must have got in early. Come right through this way. Was it warm traveling? Sakes alive! Abbie Ann, you haven't changed a mite—not a single mite."

She threw the last sentences back over her shoulder as she led the way; in three minutes they were seated in a car, and Abbie Ann's pale face lit to a faint sense of pleasure. It did seem like going somewhere to be having a car ride. Mira had chosen the line that took them by a round-about way, too.

"We have to walk a ways at the other end," she said, "but I thought you'd see more of the city so. That's the court house down there thro' the trees, and we'll turn into Elm Avenue in a minute. It's considered one of the handsomest streets in the city. The park's jest over there—we'll go there some day while you're here. I do hope we'll have good weather."

She chattered on inexhaustibly. Abbie Ann did not say much, but she looked and listened and forgot to be tired. When they reached the Home again a little before five, they both looked bright and excited.

"I'll take you right up to your room, Abbie Ann," Mira said. "I wish 'twasn't so many stairs for you to climb."

"O, I don't mind the stairs," Abbie Ann returned bravely.

They met several old ladies on the way up, but Mira pretended to be talking too earnestly to notice them then. When they reached her room she managed to keep in front of Abbie Ann until they were both inside and the door closed; then she stepped aside and waited. This was to be her moment of triumph.

Abbie Ann stared about in bewilderment at the poor little attempts at festivity.

"Why, Mira Hurd!" she cried.

"I thought you'd like it," Mira returned, proudly. "'Tis considered I have a real pleasant house. I'll leave you now till you get rested. Dinner's at half-past five and I'll knock on your door a little before. Is there anything you'd like till your bag gets here?"

"No," Abbie Ann answered hurriedly. "No—only—O don't go, Mira!"

"Why, certainly I won't if you don't want," Mira answered promptly, turning back. "I jest thought you'd be tired. There's fresh water in the pitcher if you want to get off some of the cinders."

This was a step in realism upon which Abbie Ann had not counted, but she meekly took off her collar and washed her face and smoothed her thin hair. Then she sat down opposite Mira.

"Ain't that your Great-aunt Betsy's silk bedspread?" she asked.

"I thought you'd recollect it," Mira replied. "We'll talk it over some day while you're here. I was looking at it this morning and thinking that I'd forgotten where some of the pieces come from; mebbe you'll remember. We'll want to make out a list of the things that we're going to do round the town first off, because we'll want to get them in while the weather's fair; things in the house we can slip in any time."

"I don't feel 'sif I shall want to go about much," Abbie Ann said. The faint flush had left her face and the old weariness asserted itself, but Mira was not to be discouraged.

"Yes you will when you get rested," she returned. "I guess we'd better be starting along for dinner now. I hope you won't mind taking your meals out, and if I forget to introduce you to anybody don't you mind; you'll find people won't wait for that."

They were out in the corridor then. Abbie Ann shrank nervously behind Mira. It seemed impossible to meet the others upon the old relations and she did not know how to control the new.

But down in the dining-room, when it gradually came to Abbie Ann that nobody suspected her of anything, her usual quiet returned to her. The car ride had given her an appetite and she ate better than for a long time. After dinner Mira slipped away for a moment, so Abbie Ann went upstairs with a group of others. She was just going to say that she guessed she'd go on up to Mira Hurd's room when she caught a glimpse of something that stopped the words on her lips. It was Mira Hurd dragging a heavy carpet bag into her room. It seemed to Abbie Ann then that everything must be betrayed, but nobody noticed and Mira herself came gayly down the hall to meet her a moment later.

They had a happy evening together, but towards ten o'clock Abbie Ann began to grow nervous. "S'posen I should be sick in the night?" she fretted.

"You ain't a-going to be sick in the night," Mira answered, serenely. "Besides if you should be, my room's jest underneath and you can knock on the floor. I'm a light sleeper and I'd be sure to hear. Good-night, Abbie Ann, I hope you'll rest well."

"Ain't you afraid some one will see you going down?" Abbie Ann quivered.

"I'd like to see 'em catch me," Mira retorted audaciously.

She slipped down to Abbie Ann's room unseen, but when she was there she could not sleep; she lay awake listening for any sound from overhead. Suddenly the night seemed to sweep down across all her happy planning and care.

"I did so want Abbie Ann to enjoy it," she cried, in her pillow, "and I don't believe she is, and there ain't anything more I can do."

In the gray hours of the morning some one knocked on the matron's door. She was alertly awake instantly.

"What is it?" she called.

An anxious voice answered her. "Abbie Ann Tripp just knocked on my wall; she wants some one to go for the doctor."

In two minutes the matron was at Abbie Ann's door. A voice unfamiliar with suffering bade her enter. She lit the gas and turned towards the bed; then she gave a bewildered glance around to be sure that she had not mistaken the room, for it was Mira Hurd's dark eyes that stared up at her from the white face on the pillow. She checked her exclamation of surprise and turned instantly to do the little that she could until the doctor came. Once she spoke.

"You'll have to put up with Dr. Hamilton tonight; I'll send for Dr. Davids in the morning."

"It's all right," Mira gasped. She had had attacks like this once or twice before, but never quite so severely, since this time, for Abbie Ann's sake, she had fought it alone as long as she could endure the pain. It was Abbie Ann that was on her mind now, only she could not speak. When the doctor came he said that he would give her an opiate. She looked pleadingly at the matron.

"Don't ask Abbie Ann anything," she begged. "She's up in my room—I'll tell you afterwards—she'd be so scared!"

"I will wait," the matron answered, kindly.

Mira slept long and heavily. When she woke, about noon, the matron and Dr. Davids were in the room, and with them Mrs. Morgan, one of the "Board ladies." Dr. Davids was the allopathic physician—Mira always had scorned homeopathic treatment. Yet when he stepped to her bedside she almost pushed him away.

"I've got to have Dr. Hamilton," she cried, "I've got to have him!"

Dr. Davids looked surprised. He was used to the vagaries of the old women, but Mira Hurd had always been rather a favorite of his. He said something in a low tone to the matron about "still wandering a little" and "last night." Mira's quick ears caught it, and a look of distress came into her eyes.

"No, 'tain't that!" she cried. "It's—'t's jest that I ain't got money to pay for the medicines."

"Why Miss Hurd!" the matron exclaimed. "I thought you always put aside a dollar of your allowance for emergencies. I'm sure this is an emergency."

Mira hesitated a moment. She was so weak that thinking was an effort.

"I guess I'll jest have to tell you," she said, slowly. "I didn't mean to, but there don't seem to be any other way. It's Abbie Ann Tripp—she's been real peaked lately—not sick, exactly, but she wanted something different. You see"—struggling not to seem rude to the matron—"she used to have things real nice, Abbie Ann did, and she used to make visits and all, and she did so want to get out somewheres jest for a change. So I proposed that we change rooms and pretend she was visiting me, and we'd take some car rides and go about, and see if 'twouldn't brighten her up a mite, and so"—she faltered and looked up pleadingly.

The matron understood. "And so you took your emergency fund for car fares and such things," she said, gently. "I understand now, Miss Hurd."

Dr. Davids had walked over to the window; he came back to the bedside and looked down with a little twinkle in his deep eyes.

"I think we won't say anything about the medicine this time, Miss Hurd," he remarked. "In the first place, there won't be enough of it to count, for you'll be all right again tomorrow; and in the second place, I couldn't think of letting one of my patients go over to homeopathy. It's a matter of principle with me, you see."

Mira smiled up at him gratefully, but when the door closed behind him she looked anxiously at the matron.

"Mebbe I hadn't orter done it," she

said. "I never thought of it's making any trouble."

Then it was that Mrs. Morgan spoke. She nodded to the matron and then drew a chair over beside Mira. She too had always liked Mira Hurd.

"I want you to tell me about Miss Tripp," she said. "She is so quiet always that I have never felt that I knew her at all. Would she be willing to come to visit me for a week, do you think?"

Mira's pale face shone radiantly. She almost forgot her weakness as she told about her friend. Mrs. Morgan listened with an interest that was human and not professional. When Mira had ended she rose with a pretty air of command.

"I shall expect you both then, next week," she said. "I will send you word what day I shall come for you. You must be sure to get strong fast, for I shall have plenty for you to see."

Mira lay back on her pillow wondering over the joy of it. Both! She had said both! Once more in their lives God was going to let her and Abbie Ann go visiting together.

That afternoon Abbie Ann came down to see Mira. Her little thin face was yet stamped with the morning's terror. Mira, sitting up in bed, called to her eagerly and her words sounded as if set to joyous music.

"O, Abbie Ann, we're going visiting together—did you know it?"

"What?" cried Abbie Ann.

"We're going visiting together—you and me. That Mis' Morgan on the Board is going to have us at her house next week. She's going to send the carriage to get us—think of that, Abbie Ann! And she says we'll have to be feeling real spry 'cause she's going to take us round everywhere."

Abbie Ann stared at her friend incredulously, but the radiance of Mira's eyes was no "play-acting." Suddenly Abbie Ann dropped into a chair sobbing with happiness.

"O, Mira, I do feel I've been real wicked and ungrateful," she cried.

### An Unfamiliar Prayer of Stevenson

Mrs. Strong, Robert Louis Stevenson's step-daughter and amanuensis, writing in *The Interior*, says that Mr. Stevenson had morning prayers at Vaillima, the family and native helpers gathering together. First came the Lord's Prayer in Samoan, then an English prayer written by himself. This one which he frequently used we have never seen printed before.

We thank thee, Lord, for the glory of the late days and the excellent face of thy sun. We thank thee for good news received. We thank thee for the pleasures we have enjoyed and for those we have been able to confer. And now, when the clouds gather and the rain impends over our forest and our house, permit us not to be cast down; let us not lose the savor of past mercies and past pleasures; but like the voice of a bird singing in the rain, let grateful memory survive in the hour of darkness. If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience.



## Closet and Altar

*Lovest thou me? Lord, thou knowest all things, thou knowest that I love thee.*

"Lovest thou me?" I hear my Saviour say;  
Oh! that my heart had power to answer, "Yea,  
Thou knowest all things, Lord, in heaven above  
And earth beneath; thou knowest that I love!"  
But 'tis not so; in word, in deed, in thought,  
I do not, cannot love thee as I ought.  
Thy love must give that power, thy love alone;  
There's nothing worthy of thee but thine own.  
Lord, with the love wherewith thou lovest me  
Shed in my heart abroad, would I love thee.

—James Montgomery.

God frames all the New Testament with reference to inspiring, confirming, subliming that passion of love in us, from the advent on through every miracle, through every endurance, in the glory of the transfiguration, in the tears at the grave, in the taking up of the little children, in the stretching forth of the arms and bleeding hands on the cross to invite and welcome the world, in the garden anguish, in the glorious ascension, in the final benediction, in the manifestation of the mediatorial throne on high and him that sits thereon.—Richard L. Storrs.

Believe, and you shall love; believe much and you shall love much; labor for strong and deep persuasions of the glorious things which are spoken of Christ, and this will command love.—Robert Leighton.

All desire to see among Christians more good works, more self-denial, more practical obedience to Christ's commands. But what will produce these things? Nothing but love. There will never be more done for Christ till there is more hearty love to Christ himself. Once let that mighty principle get hold of a man and you will see his whole life changed.—J. C. Ryle.

Every day we may see some new thing in Christ; his love hath neither brim nor bottom.—Samuel Rutherford.

O Jesus! Jesus! dearest Lord,  
Forgive me if I say,  
For very love, thy sacred name  
A thousand times a day.

For thou to me art all in all,  
My honor and my wealth,  
My heart's desire, my body's strength,  
My soul's eternal health.

O Jesus! Jesus! Sweetest Lord!  
What art thou not to me?  
Each hour brings joys before unknown,  
Each day new liberty!

O love of Jesus, blessed love!  
So will it ever be;  
Time cannot hold thy wondrous growth,  
No, nor eternity.

—F. W. Faber.

O Christ, our Brother, Master, King,  
the one love of our life is to thee! Our high and holy passion is thy service; our soul's desire and our heart's cry is, as branches in the vine, to be in thee: for thee to use our powers, for thee to spend our days, to thee to give our all, in thee to find our all, with thee to live our life, through thee to conquer death, from thee receive our crown—the crown that fadeth not away, the crown of perfect righteousness. Lord, through thy love make this our lot, for thy name's sake. Amen.

## The Plucky Pussies

There trembled a softer hue

In the blue sky's arch,  
As if the high heavens knew  
And were glad of March;  
But I said, "So deeply piled  
Are the drifts o'er her,  
This morning in vain hath smiled,  
Earth's pulse to stir.

Alack!

Will the summer ever come back?"

"Purr-r-r, perhaps," said the sleek willow pussies,  
That grew on the buried brook's brink,

"Purr-r-r, perhaps," said the sleek willow pussies,  
"The spring is more near than you think."

"This cup of a vale doth brim  
Through the summery hours,  
And over its emerald rim  
Spills the song and the flowers—  
Song of bird, song of bees,  
The daisies, the clover,  
Song of brook, song of breeze,  
All come bubbling over.

Alack!

Will the summer days ever come back?"

"Purr-r-r, perhaps," said the willow pussies,  
That grew on the buried brook's brink,

"Purr-r-r, perhaps," said the sleek willow pussies,  
"The spring is more near than you think."

The bushes struggle to peer  
Through the crusted snow;  
They listen and lean to hear  
The brook below.

"Will the leaf buds surely swell  
And the waters sing?  
Can the brown twigs truly tell  
The time of spring?"

Alack!

Will the summer ever come back?"

"Purr-r-r, perhaps," said the willow pussies,  
That grew on the buried brook's brink,

"Purr-r-r, perhaps," said the sleek willow pussies,  
"The spring is more near than you think."

—Lillian Clayton Smith.

## Remedies and Suggestions

The guest room, if none other in the house, should be supplied with a pair of single beds. Then, if two persons who are comparative strangers must share the room, as occasionally happens, each will have a degree of comfort and privacy, and the housekeeper need not regret limited accommodations.

A housekeeper who has tried the plan of keeping recipes in a blank-book and found it unsatisfactory now copies them on cards, such as are used for library cataloguing. In this way receipts can be carefully classified, and the adding of new ones will not interrupt the order. The cards may be tied together or kept standing on edge in a box of the right size—a better arrangement, because the card can be easily removed when needed.

One of the most potent aids in relieving a nervous headache is a generous bowl of hot soup or, better yet, broth containing hot milk, such as oyster stew or clam bouillon. This hot, stimulating liquid draws the blood from the brain, as well as giving nourishment and strength to throw off the derangement. Hot drinks, simple food and mustard foot baths are infinitely preferable to drugs and more efficacious in the long run.

A professional picture hanger says the way to make nails and screws hold firmly in the plaster of a wall is to enlarge the hole made by the screw, moisten the edge of the plaster thoroughly with water, then fill the space with plaster of Paris, pressing the screw into the soft plaster. The latter hardens around the screw or nail and keeps it in place. But the only really secure method is to screw into a lath or something solid behind the plaster.

Mme. Lijestolpe, the Swedish teacher in the swimming school of the new Chicago Woman's Athletic Club, says that swimming will do wonders for the health of any woman. When she was seventeen it was thought she would die early as a consumptive, but she was fond of swimming and, thinking she might as well enjoy her short life, began to spend a great deal of time in the water. She

soon grew robust and strong and has now an enviable reputation as an expert diver and swimmer.

Mrs. Jenness Miller declares that a perfectly nourished man or woman rarely ever has a gnawing, irresistible craving for unhealthy stimulants. "A dozen truly scientific kitchens in the lower parts of our large cities," she says, "would do more good toward wiping out crimes of one nature and another than all the laws that could be passed by the city councils."

This same matter of the relation of food to morals was touched upon by Prof. H. W. Hart before the United States Senate committee on manufactures. He asserted that the persistent adulteration of food was responsible for the present degeneration of the race. He advocated the use of whole wheat bread, and said that the appetite for beer was a result of the craving of the system for the life-giving elements lost from the wheat in the process of manufacture into white flour.

"I wish," said a doctor, who had been watching a group of school children troop out of a candy store, where they had been spending their pennies, "that I could form a society among little folks in which each member would pledge to spend all his pocket money for fruit instead of candy." Parents ought to use their influence in this direction. The craving for sweets can often be satisfied by a banana, an orange, some dates or raisins—any of which are more healthful than cheap candies. If the children must have candy, teach them to make it themselves at home as early as possible.

A man descended from healthy ancestors without any tendency to nervous diseases is better born than all the kings and princes of Europe.—W. W. Ireland.

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## The Conversation Corner

**Q**UANCE in a year, at least, we display our Corner-sign, for the benefit of our new members. They do not know that, from its very beginning, fourteen years ago, the sign and seal and motto of the Conversation Corner has been a big **?**—with a special meaning. It means that if we would know anything, we must learn

it, we must find it out. The best way to learn is to *ask*. A true boy is always inquisitive. He shows it early in firing off questions as rapidly as the popping of a bunch of fire-crackers on the Fourth of July, or of pop-corn out of an old-fashioned fireplace. And happy is the parent who is wise enough to see that a patient, careful answering of his *who* and *which* and *why* and *when* and *where* is the best beginning of the boy's education. If he is encouraged in the use of the **?**, he will take it later to the dictionary, the geography, the encyclopedia, and that is one of the best possible habits for a boy—or anybody else—to get into.

Out of this inquisitiveness grows, if specially encouraged, the habit of close observation. Some boys' eyes are big question marks, always looking around for something new and interesting. But there is a great difference in children in developing this habit. There used to be a piece in one of our reading-books—I am not able to find to my schoolbook shelf or I could find it—called "Eyes and No Eyes." One boy always observed everything about him, wherever he went, while another walked the same road, and yet saw nothing of the strange or beautiful things which his companion had to tell of—he had no eyes to see, and saw not. I suppose you often notice that some boys and girls' letters are full of what they have observed, either at home or on their vacations. Here is one boy, for instance, who always has his eyes open towards *animals*, their habits or peculiarities.

Dear Mr. Martin: I will tell you about my parrot and my fish. I bought the parrot in Boston, Jan. 19. She is a young parrot, but is learning to talk quite fast. She is green, except a yellow place on her head and a little red at the roots of her wings. I have named her Phillis. Before I had the parrot, I tried to keep goldfish, but they all died except one. This one we found dead (as we thought) one morning, so it was taken out and laid on a plate. An hour and a half after, it was put on a waiter to be taken out, when some one noticed that it breathed. We put it in water and now it is as well as ever. Isn't it strange that it should live so long out of water?

Boxford, Mass. WILLIE A.

Here is another letter from a new member in Connecticut, nine years old. He did not need to go off on a vacation or to go outside his own dooryard to practice observing, and that of a most useful sort.

... There are seventeen kinds of trees in my yard. They consist of the apple, ash, maple, pear, elm, chestnut, hickory, oak, cherry, plum, apricot, peach, arbor-vita, dogwood, locust, horse-chestnut and pig-nut, which is a kind of hickory. The pig-nut is used for fuel, and the nuts are fed to swine. There are two kinds of maple, the hard and soft. Both trees

are used for shade trees, and the hard is used to get syrup. In the spring the seed-vessels come, looking something like this [pencil drawing].

The oak is used for ship and house building. The bark is used for dyeing and tanning, and some of it is used for the cork of commerce. The fruit of the apple tree is used as a food and to make cider. The blossoms come in May. The arbor-vita is a kind of pine. The leaves are green all the year round. The main part is sometimes used for masts. The elm is used for a shade tree, and is very tough. The fruit of the pear is used for food, and the blossoms come in June. The locust is used for fence posts, and the bees come to it to get honey. The ash is used for a shade tree and has pretty leaves too. The chestnut has nuts on it, and is almost always tall and large around.

The hickory is a small tree, and has nuts like the chestnut. They have four quarters and the meat is sweet. The cherry is a fruit tree, like the apple, but it has a round berry, with a stone in it. The plum is a fruit like the cherry, only it is much larger, and the tree is small. The apricot is a native of China, and is a relative of the rose. The peach is a fruit tree, and has a fruit like the apple, only it has one stone and the apple has a lot of them. The dogwood is a little tree, and has white flowers. It is a slim tree, and has no fruit.

Stamford, Ct.

OLIVER R.

You may say, that is all about common things that everybody knows. But that is exactly what I am urging on you all—to learn to observe carefully the commonest, plainest things around you. I have always thought that trees were the very best part of nature to begin with—because easy to examine and describe, because they are connected so interestingly with manufactures, with commerce, with history and literature, and—because it is such fun to climb them! And then it would be nice to make herbariums of the various leaves and *arborariums*—is there such a word? I am forbidden to go to my library—of the different specimens of wood, sawed off at about the same length, etc.

I heard Dr. Frizzell of Hampton Institute say the other evening, in speaking of what the Indian and Negro students learn there, that he wished he had learned about the trees of Massachusetts when he was a boy—so do I, and lots of other things. A little fellow just brings in a bunch of pussy-willows—how nice it would be to know just where and how they grow, why they come out in pussy-blossoms, etc. On my table are bunches of fresh pinks and violets, kindly bringing their fragrance and cheer—but I am sure I should enjoy them even a little better if I had the botanist's knowledge of them. What I failed to learn at boyhood's learning time the rest of you children should begin to learn now! (I see just now in a Government Forestry Report, made by an old friend, that the current average growth of the hard maple, in the public preserves which he is describing, is one inch in diameter in sixteen years. Oliver has not had the opportunity to make that observation!)

Here is one other remarkable example of observation on the part of one of our members, as reported by the subscription clerk in the office.

Dear Mr. Martin: At night [of Valentine's Day] the postman brought the last mail and left it as usual on the counter. Immediately,

the General, who had been sound asleep on the desk, opened his eyes and began to sniff the air. We thought nothing special of it until he got up, gave a big stretch, and started for the counter, giving several significant *meows* on the way. He went directly to the mail and began pawing over the letters until he came to one addressed, "The General, Care of Mr. Martin," etc. He worked and worked over it, until he finally opened it enough to show us what was inside—catnip, from a friend in New Britain, Ct. The whole scene afforded us a great deal of amusement, and we went home, knowing the General would enjoy his holiday more than he would have without the belated valentine. D.

What do you think of that, Cornerers? How is it a cat knows so much?

Mr. Martin

### Corner Scrap-Book

(For the Old Folks)

?????

Can any of your readers give me the "missionary riddle," beginning,

Come and commiserate  
One who was blind,  
Helpless, and desolate,  
Void of a mind?

Portsmouth, N. H.

H. A. G. B.

Dear Mr. Martin: I would like very much to find the whole of a beautiful song my sister used to sing, while she was on earth, called The Bower of Prayer. I can only recall a few detached lines.

The early shrill notes of the loved nightingale,  
Who sang in my bower, I marked as my bell,  
To call me to duty, while birds of the air  
Sang anthems of praise, as I went to prayer.

When I was a child, I sang a song of which I only remember part of one verse:

The first one that blossoms my mother's must be,  
For as I've watched these rosebuds,  
She watched over me,  
referring, no doubt, to a rosebush. I would be pleased if any one who knows these songs would copy them for me.

Los Angeles, Cal.

E. E. C.

Dear Mr. Martin: A friend wishes to get track of a poem the beginning and end of which he cannot now recall, but thinks each verse ends something like the following:

The hand that rocks the cradle  
Is the hand that rules the world.

Norwalk, Ct.

J. H. B.

Mr. Martin: Can you tell me in your Old Folks' Corner who is the author of the following lines? I would also like the remainder of the lines. I once had them on the fly-leaf of an old Bible. These are the only two lines I can remember:

Better had they never been born,  
Who read to doubt or read to scorn.

Wellington, O.

MRS. P.

Can the Corner Scrap-Book give the author and the whole of the poem containing these lines?

I dreamed a dream in the midst of my slumbers,  
And as fast as I dreamed, it was coined into numbers.

Sheridan, Mont.

M. L. A.

I wish to find the poem, the first verse of which is:

At home or abroad, in alley or street,  
Wherever I chance in this wide world to meet  
A girl that is thoughtless, a boy that is wild,  
My heart echoes sadly—ah! some mother's child.

Indian Valley, Idaho.

A. H. K.

L. N. M.



## Christ's Estimate of the Kingdom\*

By Rev. A. E. Dunning

The theme of Christ's early preaching was the kingdom of heaven. It had been the theme of John the Baptist, who proclaimed it as national, and exhorted men to repent that they might be fit to inaugurate it. Christ's idea was different. He declared himself a king, but not till he had taught his disciples that his kingdom was not of this world. Yet it is in this world, and in the Sermon on the Mount he told his disciples in what it was to consist.

What is Christ's ideal society? Never were men so interested in this question as now. It has become the fashion for men to measure their fellows by their idea of what Christ would do in their places. Multitudes have been eager to see Mr. Sheldon show how he thinks Christ would edit a daily newspaper. Many columns are printed to explain how Christ would treat Filipinos and Boers, how he would administer government, manage business, live in a neighborhood. It seems as though every one with a scheme to improve society were trying to summon Christ as a witness in its favor.

Many appealed to him in this way when he was on earth. Pharisees wanted him to support their views of giving, praying, fasting, Sabbath keeping. They were so sure they were right that, when he differed from them, they wanted to kill him. Sadducees wanted his endorsement of their belief concerning the future life. An heir who thought himself defrauded by his brother wanted Christ to show that brother his duty. Many then, as now, were eager to enlist Jesus to help them bring their neighbors to think and feel as they themselves did.

It is not strange that men differ widely concerning what Christ's ideal is. Suppose the only report of his teaching to be that by Luke. Read ch. 6: 20-26. Does not Christ make poverty a virtue and riches a crime? Does he not pronounce a curse on those who have enough to eat, who are happy and esteemed among men? Does he not take the part of the hungry and unfortunate against the prosperous? Now turn to Matt. 5: 3-12. Does not he put a new meaning on Christ's Beatitudes and woes? Does it not lift the discussion from the material to the spiritual? Compare the two reports of Christ's sayings and see what they teach us of his estimate of the kingdom of heaven as to:

1. *Its prevailing ambition.* Character is expressed by what we most desire. A rich man may be as poor in spirit, as hungry for likeness to God, as a poor man. To want God is to begin to be blessed. Trial, sickness, bereavement are good things when they bring men to know him. A child, broken-hearted for the moment by sudden disappointment, goes to tell his grief to his mother, is taken into her confidence, taught her love, blessed with her companionship, till he forgets his sorrow in a new world of affection which he has discovered. So the disciple who finds his loss a door through which he enters into the heart of God knows the blessing of poverty of spirit, of mourning, of hungering after righteousness. The ambition of the kingdom is to satisfy these desires.

2. *Its abiding character.* What is meekness? It is the self-control of one who obeys the will of God. Does he not inherit the earth? What is mercy? It is the condition of mind that sees God to be perfectly lovable and believes that sinful men have infinite possibilities of likeness to him. Will not such a man obtain mercy? What is purity of heart? Simple conformity to truth, the state of mind which promptly yields to attraction toward the good. Those who see the right undistorted, see God because they see as God sees.

\*The Sunday School Lesson for April 1. Text, Matt. 5: 1-48; Luke 6: 17-26. International Lesson, The Beatitudes.

Those who see God are like him. This is the character of the kingdom of heaven.

3. *Its continual business.* One word describes the energy and activity of the kingdom of heaven. It is "peacemakers." Good men seek naturally the presence which magnifies their better selves, and they see instinctively what is best in their fellowmen. They are not known by their efforts to abate quarrels, but the atmosphere about them is the benediction of peace.

4. *Its steadfast loyalty to Christ.* The hatred which wicked men feel toward the good is essentially different from the hatred which the good feel toward the evil. They are gentle who would win the evil to be good. They are cruel who would compel the good to be evil. Therefore the persecution of a Christian by the wicked is testimony to the genuineness of his loyalty to his Lord. For this he may well be glad. The church is at its best when it is persecuted for righteousness' sake.

5. *Its pervasive life.* The rule of Satan in divided hearts destroys society. The presence of the children of the kingdom makes the nation strong. As light clarifies, as salt makes wholesome and sweet, so the true children of God are good neighbors and good citizens. They are thoroughly interested in the welfare of the community, the commonwealth and the nation.

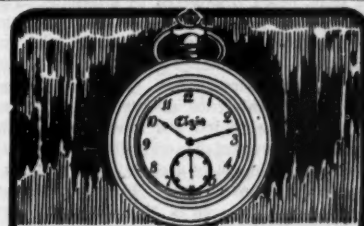
There are wise and foolish ways of applying salt. When absorbed into food in proper proportion it makes food palatable and wholesome. When rubbed into raw places on living bodies it is often a dangerous irritant. We may even let our light so shine that it will dazzle and confuse men and so direct their attention to ourselves that they will not glorify our Father.

The principles of the kingdom which have here been stated will be accepted by all. Differences arise when men seek to form them into rules with which to judge their neighbors. When Christ applied these principles to the interpretation of the law of Moses as to murder, adultery, swearing, retaliation, the treatment of enemies, he showed that the obedience to them which Pharisees enjoined and illustrated would not admit men into the kingdom of heaven (Matt. 5: 17-48). Yet the law from Sinai which sought to make wickedness a terror to men was less powerful to exalt them than the Beatitudes which sought to make goodness attractive to them. The one fell on the startled ears of the people as they stood amid darkness and lightning and thun-

der, on barren sands before desolate crags. The other was spoken with the tender voice of the Son of Man as men stood about him on the flower-strewn plain, smiling in the spring sunshine. The way to life is simpler and clearer to us than it was to the children of Israel. "Blessed are your eyes, for they see; and your ears, for they hear."

## Endeavorers Look Londonward

The eyes of the religious world will be upon ancient London next July. Wembley Park, which had been selected for the place of meeting, has been sold, passing beyond the reach of the convention committee. Negotiations are practically completed for the use of Alexandra Park. This is a large pleasure resort in the northern part of the city. The Palace, which is situated there, has several large auditoriums, so that only one American tent will be needed. The program promises a hearty civic welcome on Saturday afternoon in Albert Hall, with Rev. F. B. Meyer presiding. At various Sunday services the American delegates will hear the voices of London's Bible school scholars. Representative clergymen are expected to occupy the prominent pulpits of the city. Monday the convention will hear addresses upon The Dawn, the Age and Its Problems and The Missionary Outlook. Tuesday reports are to be given from the world field and departments of work will be discussed. The last day includes the great Junior demonstration and peace service and closing addresses by most eminent speakers.



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## Literature

### The Bay Colonists Again

*The Puritan Republic,\** by D. W. Howe, is a new history of the Massachusetts Bay Colony down to the overthrow of the charter and the end of the commonwealth. It is a scholarly study of the origin, character and progress of the Puritan movement as illustrated at Massachusetts Bay, and, without adding much to public knowledge of the subject, it tells the now familiar story afresh, attractively and simply. But why does the author associate Rev. John White with Scrooby? What evidence is there that he ever saw Scrooby, or had anything to do with the origin of the Plymouth Colony? The author is less familiar with the history of the Plymouth Colony than with that of its successor and more flourishing neighbor at the Bay. He is mistaken, to some extent, in his assertion that the Plymouth Colony never became an important factor in American colonial history. Although it never attained the numbers or the commercial or political importance of the Bay Colony, it did so affect the development of the latter that through the latter it has had much to do with shaping the character of our national history.

A pleasant feature of the book is the attention bestowed upon the life and manners of the time, often illustrated by citations. The author says, truly, that the authority of the colony sometimes was enforced to such an extent and in a manner now impossible and sure to cause amusement. The punishment of Thomas Dexter, for example, in 1632, was for an offense which not long after would have been disregarded, and it did not seriously affect the influence of Dexter, who remained an active and trusted man. The special excellence of this volume is the clearness with which it brings out the fact that the colonists began to contemplate the establishment of an independent government, and sought to find excuses for so doing, during the earlier years of their history, much more than a century before the result finally was accomplished. The spirit of independence seems to have been rife, even from the first, as is shown by their evasions of the royal demands for the return of their charter, and by the many measures which they took looking toward the practical annulling of the royal authority and the steady increase of their own self-governing power. This is a valuable contribution to the discussions of the history of the colony.

As to town governments, the author takes what to us is a novel position, i. e., that the town system illustrated in New England does not seem to have been patterned after any known model. The modern claim, that it was copied from Holland, does not appear to be possible of substantiation, although the fact that the Dutch had town government may have had some influence. Probably the system which had existed for centuries in England was the seed, as he suggests, from which the New England system grew, with modifications suggested by the colonial conditions. The subject is worth more attention than historical scholars have bestowed upon it. The volume abounds in interest and is eminently readable.

### Religious

Prof. M. W. Jacobus, in the Stone Lectures for 1897-98, discussed *A Problem in New Testament Criticism*. The problem is one of philosophy. After discussing the problem of the method, whether to state what the New Testament books say about themselves or what others say about them, he passes to the special problem set before himself for attention. Criticism necessarily implies a philosophy and is influenced thereby. A vital question is whether the principles of evolution, so

far as it is possible to hold them regarding the phenomena of apostolic life and thought, account for the relations between the teachings of Jesus and Paul. The general position of the author is that, as indicated by a careful comparison of the utterances of Christ and the great apostle, so far as Paul's teaching differs from that of Jesus, the difference is in development rather than essence. That is to say, Paul discusses certain truths in a manner shaped by the fact that he lived at a later date in the career of the church. He could and did discuss the resurrection, for example, as a past event in Christian history, whereas our Lord necessarily was obliged to speak of it as something yet future, even though he were explaining its significance. It is shown successfully that the environment of the apostolic life and thought made a distinct impression upon them, but, with due allowances for the influence of this environment, there was no difference in principle between the teachings of Jesus and of the apostles. They simply filled out and supplemented what he had begun to do. The style of the lectures is eminently direct and practical. [Scribners. \$1.50.]

It requires a survey of a considerable period in the history of a church to realize how many things are essential to its life. The comely volume commemorating the *Seventy-fifth Anniversary of the First Presbyterian Society of Syracuse, N. Y.*, furnishes a good illustration, and its pastor, Rev. Dr. George B. Spalding, is one of the admirable products of Congregationalism.

The proceedings at the 150th Anniversary of the First Church in Lincoln, Mass., in August and September, 1898, prepared by Rev. E. E. Bradley, tells in a brief but scholarly fashion the record of this ancient and useful church. It contains historical sermons by the pastor, Rev. L. E. Bradley, and the late Rev. E. G. Porter.

A somewhat similar pamphlet, compiled by Rev. Halg Adadourian, describes the *One Hundred and Sixtieth Anniversary Celebration of the Second Church in Plymouth (Manomet), Mass.* It is another valuable addition to the literature which preserves the history of our colonial and modern churches.

An interesting little volume just received is a partial bibliography of the works of Rev. Lewis Grout, the missionary and pastor, whose grammar of the Zulu language is a standard. The Bibliography contains ninety titles, several of which are particularly timely, as they relate to the Boers and other South African peoples.

### Biographical

Another book about the famous writer for children is *The Story of Lewis Carroll*, told for young people by the real Alice in Wonderland, Miss Isa Bowman. Some of it contains material which never has been printed—a diary, numerous facsimile letters to Miss Bowman and others, and many sketches and other illustrations by Mr. Dodgson. It is charming. [E. P. Dutton & Co. \$1.00.]

A new volume in the Heroes of the Nations series is *Alexander the Great*, by Pres. B. I. Wheeler, which first appeared as a serial in the *Century Magazine*. It is a minutely studied and carefully written account of the great ruler and his campaigns. [G. P. Putnam's Sons. \$1.50.]

*Theodore Beza*, by Dr. H. M. Baird, belongs to the Heroes of the Reformation series. This, too, is a superior work, and it is the man as well as the theologian and reformer who comes to the front. Beza's story was largely one of conflict, and the struggle of Protestantism against Romanism is the background against which his career stands out. The book is graphic, candid and altogether commendable. [G. P. Putnam's Sons. \$1.50.]

*Luca Signorelli* is a biography and a critique of the well-known Italian artist. It contains many reproductions of his paintings, and embodies the substance of what one needs

to know about him in a lucid, effective manner. It is well supplied with chronological tables and lists. It belongs to the series called Great Masters of Painting and Sculpture. [Macmillan Co. \$1.75.]

### Fiction

*To Have and to Hold*, Miss Mary Johnston's newest book, is safe to be accounted one of the leading novels of the year. Others will be worthy of high praise, but probably few will equal this. It is another colonial novel, not unlike Richard Carvel in some of its characteristics. It deals with a neighboring region, and the period is that of the early years of Jamestown, Va., and vicinity, when the Indians were difficult to control and the settlement was barely able to maintain itself. The coming of the heroine into the colony with a company of women sent from England to be bartered for as wives of the colonists, the strangeness of her presence among them, the remarkable character of her wooing and married life, the picturesque and dramatic story of her pursuit from England and the rivalries for her love, the fierce conflicts and perilous experiences of her husband and herself and the terrible struggle with the Indians at the end supply materials for a most unusual story. In spite of some crudeness in the plot, the book is written with a spirit only equaled by its grace, with unfailing skill in the rendering of character and with a rare delicacy in delineating the upspringing of love in the heart of the heroine. The book has been running as a serial in the *Atlantic* and is certain of enduring public favor. [Houghton, Mifflin & Co. \$1.50.]

*The Fate of Madam La Tour* was first published some nineteen years ago. It exposes the corruption and perils of Mormonism, both to the Mormons themselves and to free institutions everywhere. It is alleged to be based upon fact, and its revelations are dramatic and alarming. Probably its release is due to the recent directing of public attention to the unaltered spirit of many Mormons, which signifies that the dangers to our country from Mormonism are by no means ended. The story has the merit and interest of intense earnestness, and of a basis of fact both startling and ominous, but it possesses no great literary merit. It is a public appeal rather than a story. [Fords, Howard & Hulbert. \$1.00.]

The Bermudas of 300 years ago is the scene of *Mary Paget*, by Minna C. Smith, a dramatic and charmingly written story of various English people in that time of adventure and enterprise. But the reader must not suppose that all Puritans were like the one here described. [Macmillan Co. \$1.50.]

*The Parson's Daughter* is in part the last work of the late Mrs. Emma Marshall, whose stories have won her many readers. It has been completed by her daughter. It is a bright and wholesome tale in which the painter Romney and his pictures are conspicuous, and its illustrations are after Romney and Gainsborough. [E. P. Dutton & Co. \$1.50.]

*At Start and Finish*, by William Lindsey, is a reprint of a number of excellent short stories, nominally by an athletic trainer, and describing experiences with the students or others whom he prepared for athletic contests. It is high toned and true to life. [Small, Maynard & Co. \$1.25.]

### Poetical

The late Mr. Richard Hovey's *Taliesin* is a somewhat peculiar blending of Christian feeling with natural religion and even with reverence for the heathen gods, all expressed in fervent, ambitious and at times ecstatic, but not always lucid, strains. It illustrates great and sometimes riotous power, and there are passages of striking beauty, but we prefer greatly the author's simpler writings. [Small, Maynard & Co. \$1.00.]

The effect of reading a couplet of Bidpai upon Mr. F. R. Torrence was to cause him to

\* *The Puritan Republic*. By D. W. Howe. Bowen, Merrill Co. \$3.50.



burst into song in *The House of a Hundred Lights*, containing as many stanzas. This stream of verse illustrates a certain power of rhyming and sets forth something of the philosophy of the author of *Ecclesiastes*—a blending of sense and cynicism. Whether, after reading this poem, any one else will run the risk of reading a couplet of Bidaï remains to be seen. [Small, Maynard & Co. \$1.00]

He who discusses profound theological and religious problems in verse undertakes a difficult task. Mr. H. N. Dodge has attempted it in *Christus Victor* [G. P. Putman's Sons. \$1.25]. His verses embody his meditations and beliefs and are rich in suggestions of religious experience and emotion, and he shows some power of expression. Yet we cannot help questioning whether he has chosen the wisest way to set his views before the world.

### Educational

A new book for mothers, *Love and Law in Child Training*, by Emille Poulsen, contains papers, some of which have been printed already, upon topics of interest and value to mothers and teachers of young children. It embodies wise and practical suggestion, but needs no special comment. [Milton Bradley Co. \$1.00]—The second series of *Stories of Insect Life*, by Mary M. Murkfeldt and C. M. Weed, like the first series, is well conceived and executed, and will interest and profit the children. [Ginn & Co. 35 cents.]—A new volume in Heath's Modern Language Series is Molière's well-known *Les Précieuses Ridicules*, edited by Prof. W. D. Toy. [25 cents.]

Dante's *Paradiso* is another number of the tasteful and convenient Temple Classic series, in its familiar form. The Italian and the English versions appear on opposite pages throughout. [Macmillan Co. 50 cents.]—Scott's *Marmion* and Irving's *Athlone*, the former edited by G. B. Alton and the latter by A. M. Hitchcock, are two more numbers of Macmillan's tasteful Pocket English Classic series. [Each 25 cents.]—Milton's *L'Allegro, Il Penseroso, Comus and Lycidas* have been edited with introduction and notes by T. F. Huntington for a volume in the Standard English Classics series, which is worthy of its place. [Ginn & Co. 30 cents.]—*The Addresses and Proceedings of the National Education Association*, which met at Los Angeles, last July, for its thirty-eighth annual meeting, is a large volume of the utmost importance to educators.

Katharine Pyle's *Prose and Verse for Children* is prettily gotten up, and the author's illustrations add much to its attractiveness. [American Book Co. 40 cents.]—F. G. Carpenter's *South America* is one of his geographical readers. It is short but comprehensive, handsomely printed and well illustrated. [American Book Co. 60 cents.]—*Our Native Birds*, by Dr. Lange, is for older children or adults. It describes birds and offers suggestions for their protection and attraction. The author thinks the English sparrow does about as much good as harm, but offers suggestions for driving it away where desired. [Macmillan Co. \$1.00]

### Miscellaneous

In *A Ten Years' War* Mr. J. A. Rills describes the battle with the slum in New York city as it has been fought during the last decade. He has been one of the most prominent leaders in the fight, and it is gratifying that so well informed a writer is able to point to such substantial and considerable victories already won. The battle is by no means fought to a finish as yet, but such progress has been made that all friends of liberty may take courage. He bears warm testimony to the efficiency of Governor Roosevelt when police commissioner, and to the late Col. G. E. Waring. His book is full of valuable facts and abounds in interest. [Houghton, Mifflin & Co. \$1.50]

The second volume of the revised and enlarged edition of Herbert Spencer's *The Prin-*

ciples of Biology differs from the first slightly in that, to a considerable extent, its corrections and additions are offered in notes and appendices. But the additions to this volume are less numerous and important than those made to the first. One new chapter, on the integration of the organic world, rounds off the general theory of evolution in its application to living things, but other additions are less important. [D. Appleton & Co. \$2.00]

Miss Katharine E. Conway's *New Footsteps in Well Trodden Ways* is a book of travel, chiefly dealing with Rome but affording glimpses of other parts of Italy as well as of England and France. The devotion of a loyal Roman Catholic to her church and its head pervades the book, but not offensively, and the author has a special gift in graphic and amusing description. The criticism may be made that there is too much description of churches, pictures, etc., for a story of travel, and not enough for a guide-book, but the book is vivacious and interesting from cover to cover.

Seven more than ordinarily readable essays compose the volume *Anglo Saxons and Others*, by Aline Gorren, in which studies are presented involving frequent comparisons of the English and Americans with other nations. The author is an acute observer and is shrewd in inference. She looks at her themes philosophically, but has a keen sense of the importance of the practical. She writes entertainingly, but also seriously, and her book offers suggestions which should bear good fruit. [Scribner's. \$1.50]

### Notes

The Letters of Benjamin Jowett, noticed last week, is published by E. P. Dutton & Co., not D. Appleton & Co., as our types got it.

Prof. Charles Eliot Norton of Harvard is one of Ruskin's two literary executors and editors. But he does not intend to write any biography of his friend.

The Authors' Club of London is to give Prof. St. George Mivart a public dinner in honor of his stand for intellectual freedom against the authorities of the Roman Catholic Church.

The publisher of the *Pedagogical Seminary*, issued at Clark University, Worcester, corrects a recent statement of ours respecting that valuable journal. It is sold in single numbers.

A statue, Alma Mater, is to be given by Mrs. Robert Goelet to Columbia University. It will stand in front of the library and the designer is expected to be Daniel C. French. Barnard College also is to have a statue, *Benigna Filla*.

Apocryph of the Fischhof-Blakeslee sale of pictures in New York last week the *Tribune* sensibly makes the point that it hardly is worth while to pay a high price for a painting by an old master unless it represents good work on his part. Among the paintings sold the most important were Copley's Portrait of Russanna Randolph, which brought \$6,600; Sir Joshua Reynolds's Portrait of Mrs. Brudenell, \$3,700; Gainsborough's Portrait of Miss Le Nain, \$3,150; Munkacsy's in the Conservatory, \$2,625; and Cotes's Portrait of Miss De Stafford, \$2,375.

### The New Books

#### CRITICAL AND THEOLOGICAL

THE RISE OF THE NEW TESTAMENT. By D. S. Muzzey. pp. 146. Macmillan Co. \$1.25. A brief, enlightening record, avoiding disputed points of literary and historical criticism, and stating the commonly held positions clearly so that young people will appreciate it. THE ATONEMENT. By Prof. B. P. Bowne. pp. 152. Curtis & Jennings. 50 cents. A simple, wholesome study and explanation, avoiding technicalities and making the intricacies of the theme clear to any ordinary degree of intelligence and piety.

THE MESSAGES OF PAUL. By G. B. Stevens, Ph.D. D. D. pp. 268. Charles Scribner's Sons. \$1.25.

One of The Messages of the Bible Series. An admirable paraphrase in modern English of the apostle's first ten epistles arranged chronologically, with sufficient explanatory comment. THE CHRISTIAN SALVATION. By J. E. Candler. D. D. pp. 363. Charles Scribner's Sons. Imported. \$3.00.

#### BIOGRAPHICAL

MICHELANGELO. By Estelle M. Hurll. Riverside Art Series. pp. 96. Houghton, Mifflin & Co. 75 cents.

A brief summary of essential matters with fifteen of the artist's pictures. Similar in completeness, scholarship and excellence of form and illustrations to her Rembrandt.

CHARLES A. BERRY, D. D. By J. S. Drummond. pp. 316. Cassell & Co. \$1.50.

CHARLES SUMNER. By Moorfield Storey, in the American Statesmen Series. pp. 466. Houghton, Mifflin & Co. \$1.25.

#### FICTION

GEBER. By Kate A. Benton. pp. 487. F. A. Stokes Co. \$1.50.

A dramatic and brilliant Oriental novel, historically valuable and reproducing the period of Haroun al-Raschid and his contemporaries with exceptional skill and interest. Also strikingly suggestive of the experiences of the early Christians.

THE BOSS OF TAROOMBA. By E. W. Hornung. pp. 239. Charles Scribner's Sons. 75 cents.

A breezy little Australian story, vivid in characterization and dramatic in plot.

THE PROFESSOR. By Charlotte Brontë. pp. 546. \$1.75.

The handsome Haworth Edition edited by Mrs. Humphry Ward. A volume of poems by the Brontë sisters is bound with the novel. There are illustrations.

THE PRELUDE AND THE PLAY. By Rufus Mann. pp. 416. Houghton, Mifflin & Co. \$1.50.

POOR PEOPLE. By I. K. Friedman. pp. 244. Houghton, Mifflin & Co. \$1.50.

MY NEW CURATE. By Rev. P. A. Sheehan, P. P. pp. 480. Marley, Callahan & Co. \$1.50.

A DANVISH PIONEER. By E. E. Robinson. pp. 214. Houghton, Mifflin & Co. \$1.25.

#### HISTORICAL

A MANUAL OF CHURCH HISTORY. By A. H. Newman, D. D., LL. D. Vol. I. pp. 639. Am. Baptist Pub. Soc. \$2.50.

A HISTORY OF THE JEWISH PEOPLE. By J. S. Riggs, D. D. pp. 320. Charles Scribner's Sons. \$1.25.

THE NORTHWEST UNDER THREE FLAGS. By Charles Moore. pp. 402. Harper & Bros. \$2.50.

A HISTORY OF THE SPANISH-AMERICAN WAR OF 1898. By E. H. Titherington. pp. 415. D. Appleton & Co. \$1.50.

#### EDUCATIONAL

A HISTORY OF ENGLISH LITERATURE. By F. V. N. Painter. pp. 697. Sibley & Ducker. \$1.40. Mainly an expansion of the author's introduction to English Literature. A scholarly survey of the field, noting its philosophical as well as historical aspects. Well suited for use as a text-book and provided with valuable lists of books, a unique map, etc. Illustrated and issued handsomely.

SCHILLING'S SPANISH GRAMMAR. Translated and edited by F. Ziegel. pp. 340. Cassell & Co. A concise, well-planned volume, finely adapted to teach the popular speech.

ADVANCED READER. pp. 278. Longmans, Green & Co.

Contains choice selections from standard British authors such as Swift, Addison, Scott, Carlyle, Merivale and Blackmore, and two Americans, Prescott and Motley.

MOLIERE'S L'AVARE. Edited by Prof. M. Levi. pp. 181. D. C. Heath & Co. 35 cents. Another number in the admirable Modern Language Series.

FRIENDS AND HELPERS. By Sarah J. Eddy. pp. 231. Ginn & Co. 60 cents.

A pleasant reader for the younger children. It will promote kindness to animals.

#### MISCELLANEOUS

MAN AND HIS ANCESTOR. By Charles Morris. pp. 238. Macmillan Co. \$1.25.

A short and interesting study in evolution, the value of which is weakened by a much too positive assumption of the unproved development of man from the lower animals.

THE ELEMENTS OF INTERNATIONAL LAW. By G. B. Davis. pp. 612. Harper & Bros. \$2.50. A revised and improved edition of an already eminently successful text book.

PRACTICAL AGITATION. By J. J. Chadman. pp. 157. Charles Scribner's Sons. \$1.25.

#### PAPER COVERS

THE NEGRO IN BUSINESS. Atlanta University. 25 cents.—HISTORICAL GEOGRAPHY OF THE HOLY LAND. By S. E. Macphail. pp. 188. Charles Scribner's Sons. 20 cents.—RASSERLAGE. By Samuel Johnson. pp. 192. Cassell & Co. 10 cents.

As iron near a magnet becomes magnetic, so souls in which Christ dwells become Christ-like.—Dr. John Brown.

## A Broadside of Connecticut News

Consulting State Editors: Rev. Messrs. Lewellyn Pratt, D. D., Norwich; J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury

### One Governor's Way

At Farmville, a hamlet in the town of Ridgefield, near his birthplace, Gov. George E. Lounsbury has built and presented to the town a commodious school-house, as a memorial to his parents. Union religious services are conducted here every Sunday afternoon, the governor acting as the janitor, and also paying on his own account the expense of the officiating clergyman. No service of any war governor in the past is more worthy the honor of the commonwealth than this unostentatious act—a laurel of the victories of peace.

### Practical Co-operation Illustrated

What may be done towards cultivating the town considered as a parish is suggested by the undertaking of a local conference in eastern Connecticut. This group of small churches in contiguous towns, having similar problems, has for many years held six meetings yearly—one in each church of the group—for the cultivation of mutual acquaintance and for conferring as to best methods of work. The plan of the meetings is simple: a sermon in the morning, generally by some pastor outside the group; a collation at noon; a discussion in the afternoon. The pastor of the entertaining church makes up the program, invites the preacher, appoints the leaders in the discussion and notifies the churches of the arrangements and the topic. This pastor is the committee in charge, and he presides at the meeting.

At a recent gathering in Jewett City the topic was *The Field of These Six Churches*. The sermon, preached by a Methodist pastor from a near-by city, had for its theme *Spiritual Church Building*. For the consideration of the topic in the afternoon session four speakers had been chosen, with these sub divisions: the ancient organization of the field into parishes; the present population of the field, its source, character and requirements; the resources for the evangelization of the field, in ministers, churches and other centers of influence; what new arrangements, if any, are required to meet existing conditions.

An exceedingly valuable paper was presented, which practically covered the second and third of the above points, giving the history of each of the six churches, the population of each town, the membership and average congregation of each church, the proportion of the population that might be regarded as belonging to the care of the Protestant churches. Contrast was made between the population of fifty years ago, almost wholly of English and Scotch, many of them descendants of the Mayflower Pilgrims, and the present heterogeneous nationality and belief. Full recognition of the work of other churches in the field was given, and representatives of other denominations entered into the discussion. Interdenominational fellowship and co-operation in aggressive work was emphasized, a co-operation so complete that every family that could be reached should be brought definitely under the care of some church.

At the close of the discussion it was voted: That a standing committee of three be appointed to present an annual report of the state of the population within the field of the six churches, and of such possible division of the work among the workers as to secure the best economy and efficiency of service and of the means used for the evangelization of the field. The committee appointed included a Congregational and a Baptist pastor and a Congregational layman.

### Another Pulpit Filled

The new pastor of First Church, Danbury, Rev. G. E. Soper, is a native of Maine, but was educated in Salem, Mass., and at Colgate University. Ordained in 1884, he was pastor at Salamanca, N. Y., two and a half years, and at Rochester, N. Y., and Alexandria, Minn., about five years each. For the past



REV. G. E. SOPER

two years he has been faithfully reviving Plymouth Church, St. Paul. The farewells said to Mr. and Mrs. Soper on their departure spoke the large esteem in which they were held. Mr. Soper was moderator of the state association in 1895, and has served as trustee of Carleton College and member of the board of directors of the H. M. S. He has twice been president of the Minnesota C. E. Union.

### Strong Service Appreciated

Melancthon W. Jacobus, professor of New Testament exegesis and criticism in Hartford Seminary, who has just declined a call to a similar chair in Princeton Seminary, vacated by Dr. G. T. Parves, is a son of the eminent professor of the same name who was connected with Western Theological Seminary



PROF. M. W. JACOBUS, D. D.

from 1852 till his death, in 1876, and was the author of several scholarly commentaries on books of the New Testament. The Hartford professor was born in Allegheny City, Pa., in 1855, graduated from Princeton College in 1877 and from Princeton Seminary in 1881. He spent the next three years in study at Göttingen and Berlin and then became pastor of the Presbyterian church in Oxford, Pa., remaining until he was called to his present po-

sition. He has been a trustee of Princeton University since 1890, was honored with the degree of D. D. in 1892 by Lafayette College and in 1897-98 was Stone lecturer at Princeton Seminary, his lectures having since been published.

After writing of the elder Jacobus's ability to interest an audience by his preaching, his biographer says that "he was equally successful in his work as a professor and became a favorite, not only with students and elders, but with his brethren in the ministry," words which may aptly be applied to the son, whose influence in the seminary has not only been marked in the classroom, where his exact scholarship and methods of instruction have won the admiration of his pupils, but has also been pervasive, especially in a spiritual direction, in the entire institutional life. Moreover, in responding to the many calls which have come to him to preach before bodies of young people and higher institutions of learning, as well as before churches at ordination and installation services, he has won merited honors as a preacher. For the greater part of the time since the death of Dr. Lamson, Professor Jacobus has occupied the pulpit of Center Church and has devoted no small part of his time to the pastoral work of this church, to the great and increasing satisfaction of the congregation. His preaching is Scriptural, warm, direct and practical, and appeals alike to conscience and heart.

The Congregational church owes Professor Jacobus a debt of gratitude for the services which he has already rendered it; and we are rejoicing that he does not return to the sister church which, on account of his birth, training and abilities, naturally desires to enlist him again in its service.

H.

### Important Occurrences in Torrington

The changes in the Center Church, Torrington, dedicated March 6, have been such as to render the structure, inside and out, practically new. Part of the old building has been retained for association's sake. The new arrangement gives the impression of strength and solidity in the granite outside and the oak inside, and it is in the form of a cross, after the old English style. Within everything culminates in the chancel, and all is in keeping with the Byzantine decoration. The chancel idea is carried out in the pulpit furniture—all heavy, carved, quartered oak, with pulpit and lectern and the communion table.

There are to be eight beautiful memorial windows, one in memory of Dr. Lavalette Perrin (a former pastor), the remainder for prominent founders and members. The seating capacity is 700, which can be further increased to 1,100 by the opening of the parish house. The floor has a slight incline. The new parish house, which has been used for all services while the church was being transformed, is commodious and attractive, built of granite in harmony with and contiguous to the church. In the house and church there are twenty-nine usable rooms. In the upper stories are parlors, a Sunday school room, a large number of classrooms and the pastor's study, while the basement is equipped with kitchen, dining-room and all modern ideas.

Four days were given to the dedication and installation. At the Sunday morning communion service thirty-eight new members were received, of whom twenty-five came on confession, making sixty-three new members since Jan. 1, forty-one on confession. In the afternoon the memorial windows were unveiled, with appropriate exercises, and the first Sunday closed with a most fitting praise service. Monday evening, with its concert, given by some of the best of American musi-



cal talent, taxed to its utmost the seating capacity of church and parish house. Tuesday afternoon a jubilee service was held, at which Dr. Edwin Forbes, superintendent of schools, explained the symbolism of the building and words of congratulation and fellowship were spoken by local pastors. Tuesday evening pastor and people dedicated the building in a splendid responsive service, and Dr. Lyman Abbott was at his best in a sermon on *The Power of the Gospel*.

The new pastor, Rev. J. A. Chamberlin, is a Western man by birth and training and a graduate of Beloit, class of 1877. He took his theological course at Chicago and a post graduate course at Yale, afterwards finishing at the University of Minnesota. He has given special attention to sociology. His previous pastorates were at Berlin, Wis., Watonna, Minn., and First Church, Newark, N. J. His paper, *My Aim and Ambition*, read before the council, was at once radical and evangelical. The new pastor has a large field for work in the largest church in Litchfield County and the most rapidly growing town in Connecticut.

T. C. R.

### From the Hill Country

No one questions Litchfield County's right to this title and few doubt but that her Congregationalism is not only as rugged and robust as her contour, but as aggressive and progressive as her metropolis, Torrington, which has grown in population from 6,000 in 1890 to 14,000 at the present time. Just now the energy is showing itself round about in building new churches. The Second Church, Winsted, dedicated a splendid structure, which cost \$60,000, last fall, and of the renewed edifice of Center Church, Torrington, something is said elsewhere. For the first communion service in the new auditorium of this church Dr. J. A. Chamberlin, the pastor, had borrowed a set of individual cups. The use of them proved the best argument possible, and his people are enthusiastic over the plan. The church kindly gave the pastor a short vacation after the dedicatory and installation services.

The First Church, Winsted, has accepted the architect's plans for a building to cost \$38,000, all of which is subscribed. The style is of the Renaissance and English Gothic type, and the building will seat 500. Ground will be broken just as soon as the season permits. Meantime the spiritual interest is quickened and a large number will be added to the church at the May communion. A Bible class of thirty is conducting a real inductive study in *The Life and Teachings of Jesus* under the leadership of the pastor, Rev. G. W. Judson. At the Second Church, Winsted, Rev. N. M. Calhoun has a class for Christian instruction numbering twenty, with which he is using Rev. W. J. Mutch's little book. He also is now giving a course of Tuesday evening Lenten lectures on Jesus as Immanuel, as Teacher, as Saviour, as Friend and as Minister. The entire services of the time are grouped about *The Living Christ*.

The New Hartford church is rejoicing over the fact that its pastor, Rev. F. S. Brewer, has turned away from the flattering call of Tabernacle Church, St. Joseph, Mo., and will now unite with him in a week's service to deepen the spiritual life of the church.

Rev. Arthur Goodenough at Winchester has had great success in a typical country church. One source of this result is the way in which he completely covers his territory, preaching Sunday afternoons and holding services during the week in the different schoolhouses over a widely-scattered parish.

First Church, Torrington has in its parish the birthplace of John Brown, now occupied, strangely enough, by colored people. A movement is on foot to buy and preserve the homestead. The church of which his father and mother were members will have a public celebration of the 100th anniversary of his birth May 9 of this year. During the past winter a John Brown Club has done much to promote

the higher social life of the community in a literary, social and musical way, and will inaugurate at the time of the celebration steps toward village improvement.

The county that has given to the world a Bushnell and a Beecher, a Samuel J. Mills and a John Brown, that has numbered among its pastors Jonathan Edwards and President Griffin of Williams College, has not simply a brilliant future behind it—but before it. R.

### Not Called to Hartford

The report has appeared in the daily press that Rev. William R. Richards of Plainfield, N. J., was about to accept a call to the First Church of Hartford. In answer to a letter of inquiry from us, Mr. Richards desires us to state that the report is incorrect, that no such call has been extended to him by that church, and that he has no thought of leaving his present field of labor.

### Dr. George Leon Walker

We comment editorially on another page upon Dr. Walker's character. The principal facts of his career are these. Of sturdy New England Puritan stock and the son of Rev. Charles and Mrs. Lucetta (Ambrose) Walker, he was born in Rutland, Vt., April 30, 1830. Most of his early life was spent in Brattleboro and Pittsford. Unable, because of a spinal trouble, to go to college, he acquired a thorough liberal education by study at home. At twenty he entered upon a three years' clerkship at the State House in Boston, also studying law, but a fever changed his plans and, after an interval at home, he studied for the ministry. He was licensed in 1857 by the Rutland Association and passed the next year as a resident licentiate at Andover.

On Oct. 13, 1858, he was ordained pastor of the State Street Church, Portland, Me., which he left in October 1867, because of infirm health, due in part to exertions at the great Portland fire, on July 4, 1866. On Nov. 18, 1868, he became pastor of the Center Church, New Haven, Ct. But his health had not been fully restored and he was obliged to resign on May 19, 1873. After a year abroad, he passed four years in Brattleboro, acting much of the time as pastor of the church there.

In 1879, on Feb. 27, he was settled over the First Church, Hartford, Ct., but repeated attacks of *angina pectoris* led to his withdrawal from active service, in June, 1892, although he remained pastor *emeritus* until his death. He was additionally incapacitated in August, 1896, by a paralytic stroke, disabling his right side although not affecting his mind. He died at last of heart complications, following pneumonia on March 14. The funeral was held at the Center Church in Hartford on Friday, the interment being at Brattleboro on the following day.

He held many positions of honor, serving on the Creed Commission of 1883; preaching the commemorative sermon at the seventy-fifth anniversary of the A. B. C. F. M. in 1885; and being chairman of the Committee of Nine, which modified the policy of the Board in 1889. He also was one of the Board of Visitors of Andover Seminary, his period of service including the time of the famous Andover Controversy, and was one of the corporation of Yale University.

He wrote a History of the First Church in Hartford, which is a model in its way; a Life of Thomas Hooker, his great colonial predecessor in the pastorate of that church; and a valuable series of lectures on Aspects of the Religious Life of New England.

Dr. Walker received his doctorate from Yale in 1870. He was married on Sept. 16, 1858, to Miss Maria Williston of Brattleboro, who died in 1865, and again on Sept. 15, 1870, to Miss Amelia R. Larned of New Haven, who died in 1898. He leaves one son, Prof. Williston Walker of Hartford.

## Current History Department

*As It Appears To The New View Point*

Being a business man's religious paper much attention is given in these columns to the presentation of the news of the day in compact form. Events are reviewed and bird's-eye pictures are offered.

How does this approve itself to one whose position gives him right to judge? The associate editor of the *Waterbury American*, Connecticut, is Mr. Arthur Reed Kimball. For this New View Point he says:

"One development of weekly papers has been watched with special interest. That concerns the review of general news in short, uncolored paragraphs. The modern newspaper has lost all sense of proportion. Unless one reads the daily paper throughout with discrimination, he does not know what of importance has happened as distinguished from the merely trivial. The Current History department meets this need of every intelligent person, the need of being able to get at the important news without the labor and waste of time of reading unimportant news. The Congregationalist discharges this function of weekly journalism with ability and clearness. It is one of the features which commends it most strongly to all persons interested in history in the making."

Add to this our new specialty, the reflection of the ongings of the Christian world, with editorial comment, and the paper has great value to the reading public. When the service rendered the denomination is considered this journal appears to be necessary to all Congregationalists.

Busy members of energetic churches read it. Will you send us the names of any who do not?

Yours, THE CONGREGATIONALIST,

Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Boston. Rev. Joshua Cook, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank F. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York City. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 616 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston. Field Secretaries.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; Rev. D. D. Felt, Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) There insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1825. Chapel and reading-room, 287 North Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 a. m. Bible study 3 p. m. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to S. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 327 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership \$1.00; life membership \$20.00. Miss Mary W. Brooks, Treas.

## The Congregationalist's Indian Famine Relief Fund

Nearly Thirty-Five Thousand Dollars Already Raised

Though it is only two months since *The Congregationalist* started this Indian Famine Relief Fund we are able this week to report a total of over \$34,000, and contributions still flowing in in such a volume as to indicate that the stream of benevolences is by no means exhausted. It ought not to be when the fact is realized that conditions are far more serious than they were when this fund was started. Read Rev. Edward Fairbank's letter which follows, and note that along with deep gratitude for money already received is the yearning for greater resources to be placed at the disposal of the missionaries. It is significant that a secular paper like *Leslie's Weekly* in its last issue contains a long illustrated article on the famine by Rev. J. E. Abbott, who has written frequently for our columns. It closes with an appeal that money be sent to Treasurer Wiggins. Mr. Sheldon in his Topeka daily also pleaded earnestly for gifts. We continue to receive many indications of the self-denial incident upon participation in this noble enterprise. One dollar among the gifts acknowledged below comes from two children who to secure it went without butter at their meals. Send all contributions to F. H. Wiggins, treasurer American Board, 14 Beacon Street, Boston, marking them for "The Congregationalist's Indian Famine Relief Fund."

### Rejoicing Over the First Thousand Pounds

BY REV. EDWARD FAIRBANK, VADALA, INDIA

A cable from the treasurer of the American Board announcing £1,000 for famine relief coming to us through an appeal in *The Congregationalist* was most welcome news. What could be more welcome when every day has seemed to add to the severity of this severest of famines? In behalf of the Marathi Mission, who are distributing this money, may I cordially thank *The Congregationalist* and the subscribers to this famine fund for their timely aid to the famine-stricken thousands in western India.

Much has been said about the indications of this famine as being the most severe of this century. We are now past indications. It is an undoubted fact that this famine is unsurpassed by any previous one since the British government has ruled India. In extent it covers all of central, northwestern, western and eastern India. The northeast and the extreme southern and southwestern portions of India alone seemed to have been spared. But even there prices are so high that much suffering on the part of the poorer classes is reported.

The severity of this famine may be tested in several ways. During previous famines the crops were not an entire failure. The partial failure of rains resulted in what the native called a six anna crop, i. e., out of sixteen parts (sixteen annas equal a rupee, which is about fifty cents), which make up a whole or complete crop, only six were successful. This year not even a two anna crop could be claimed in most parts of western and central India, and in some parts a total failure resulted.

January, February and March are the great harvest months. The poorest outcast has plenty at harvest-time. But the situation today, at what should be the very climax of the season of plenty, shows the darkest kind of a contrast. The fields, usually filled with happy people gathering their crops, are utterly deserted and seem like a vast wilderness of worthless lands. The eye travels for miles and miles and sees hardly anything but the wide stretch of bare and brown fields.

The relief camps are an epitome of the situation. At a camp a few miles from here I inquired the representation of castes on the works. Out of the 6,000 people on then, more than one-third were, strictly according to caste, agriculturists. And when I added to this the day laborers on the fields of these agriculturists I found that less than one-third of the camp were left to be accounted for.

The vast population that is ordinarily in the height of the year's prosperity is today on the relief camp. Such has never been the history of previous famines.

A large proportion of the population is, as a matter of fact, on the relief works opened by government. This can easily be seen when it is shown that in or on the confines of this taluka (county), with its population of some 77,000, there are five relief camps with an average of 5,000 on each camp. This shows that already about one fifth of the population is on relief works and the worst are still before us. Not only that, but this proportion here in this taluka is small compared with many others.

Again the severity and dangerous aspect of the current famine may be tested by the condition of rivers and wells. Rivers which have always been flowing full streams of water at this time of the year are today beds of dry sand. Hundreds and thousands of wells which at this season water the richest and most valuable crops of the agriculturist are nothing but empty ditches. As far back as three months and more ago, towns and villages were officially reporting to government the failure of drinking water. Of course not a drop of rain has fallen since then. The water famine is an aspect of this year unknown in previous famines.

The population as a whole is in a sad condition. The camps are a sight of nothing but destitution and wretchedness and want. Such a large proportion are almost without clothes. The greater proportion is in tatters, suffering intensely by the chill of the nights and the burning sun of the days. Hundreds of skin-covered skeletons are in evidence at these camps. Many children as well as adults, too far emaciated to recover, die in sight of food at these places. The situation on the camps is only a sample of the condition which one sees in every village and town. The suffering and want is beyond description.

Even with what I have written, the subscribers to *The Congregationalist's* Famine Fund will be convinced, I am sure, that their money, distributed as it is through the hands of missionaries in large sections of western India, will fulfill its mission to the suffering and famishing. In a future communication some representative of our mission will describe the ways in which the money has been distributed.

Again I must add that it is with deepest gratitude that the Marathi Mission acknowledges the receipt of the thousand pounds, and it is not out of place for us, who stand between you and this stricken people, to say that still the darkest days are before this land. There

are at least seven months before a new crop of grain is possible in this part of the country. May you continue to remember these famishing millions!

### Worse and Worse

Rev. E. S. Hume writes from Bombay under date of Feb. 16:

"We are in the midst of sore distress and need. Four hundred and thirty-three deaths occurred in the city of Bombay yesterday! Within a week there have been more than 1,000 deaths from smallpox, while plague still claims more victims than any other disease. The city is swarming with the distressed from the famine districts. Our doors are besieged by women and children, whom it is impossible to satisfy, but for whom it is necessary to do something."

### What Specific Amounts Will Do

One dollar will feed twenty men, women and children for a day.

Five dollars will feed more than a hundred hungry children.

Ten dollars will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets.

Fifty dollars will rescue from starvation and support fifty children for a month.

Thousands of dollars are needed for missionary relief works. In order not to demoralize the people by indiscriminate giving, work is made the basis of relief. Examples of such relief measures are making roads, digging wells, deepening ponds, clearing away the unhealthy cactus, keeping at their usual employment by the purchase of their products the weaver, the stonecutter, the brick maker the tile-maker and others. The product of the weavers can supply the clothing given to the destitute; that of the brick and tile maker can furnish material for village schoolhouses, and enlargement of accommodation for the famine orphans and widows. In addition to this, opening of cheap grain shops, supplying seed to the farmers and helping to save their cattle.

Twenty-five dollars a year are needed for the permanent support and education of orphans, deserted children and widows. Sums for these permanent scholarships should be specially designated as for the scholarship fund.

Christian Friend, Snokomo, Kan., \$ .50  
Friend, Cong. Ch., Lebanon, Mo., 6.  
First Cong. Ch., Mansfield, O., 5.  
C. E. Soc., Cong. Ch., Windsor, Ct., 2.82  
M. Alice Trask, Danvers, 2.  
Cong. S. S., Bennington, N. H., 5.  
First Cong. Ch., St. Louis, Mo., 8.  
S. and G. Rose, Reed's Ferry, N. H., 5.  
Bethlehem Mission Soc., Los Angeles, Cal., 1.75  
Mrs. R. Portsmouth, N. H., 1.  
Four Friends, Portsmouth, N. H., 3.75  
M. E. L., Eliot, Me., 5.  
Two Friends, Salem, 2.  
Mrs. J. W. Farrar, So. Lincoln, 2.  
Woman's Cong. Soc., Nashua, Io., 4.75

First Cong. Ch., " " \$13.45  
Sidney Beicher, Newark Valley, N. Y., 25.  
A. W., Dayton, O., 1.  
Cong. S. S., Central Falls, R. I., .50  
Two Friends, Greenfield, 5.  
Roy H. Flake, Broad Cove, Me., .25  
First Ch. of Christ, Simsbury, Ct., 31.81  
Old South Ch., Boston, 8.  
Mrs. Cobb's S. S. Class, Cong. Ch., Florence, 5.  
Cong. Churches, Neath, 5.  
Fotterville and W. Warren, Pa., 17.  
Friends, San Bernardino, Cal., 7.  
Rosa Zimmer, Newark Valley, N. Y., 5.  
E. A. N., in Trust, Ivoryton, Ct., 80.

Mrs. S. Harting, Grand Rapids, Mich., \$1.  
Amy Bertsch, " " 1.  
C. A. S., " " 1.  
Sympathy, " " .50  
Friend, " " .50  
Friend, " " 1.  
Compassion, " " 5.02  
C. E. Soc., Cong. Ch., Sharon, Wis., 2.  
Coll. by Jun. C. E. Soc., " 5.43  
Mrs. E. A. Kirkpatrick, Fitchburg, 2.  
C. E. Soc., Cummington, 5.  
Woman's For. Miss. Soc., Rollstone, 10.  
Ch., Fitchburg, 10.  
Citizens of Newell, Io., 60.  
Friend, Gardner, 5.  
Friend, Blandford, 5.

Pleasant Prairie Presbyterian Ch., Lerna, Ill., \$6.54  
Presbyterian Ch., Dalton City, Ill., 8.05  
Pupils of Miss Emerson's School, Boston, 25.  
Miss F. A. Robbins, Kensington, Ct., 5.  
E. B. G., Manchester, N. H., 1.  
The Misses Reeves, Seattle, Wn., 4.  
O. S. W., Amherst, 1.  
Mrs. A. F. Cushman, Mattoon, Ill., 2.  
Young Ladies' Miss. Circle and friends, Pilgrim Ch., Nashua, N. H., 6.50  
H. F. K., Newton, 5.  
Myrtle Side Cong. S. S., Everett, 5.  
Cong. Ch., Add'l, West Medford, 12.50  
Florence & Friends, New Haven, Ct., 2.60



J. E. P. D., Brooklyn, N. Y., 7.35	Cash, Boston, 1.00	Mrs. D. T. Graak, Enfield, 1.00	Mrs. W. E. Benham, Meriden, Ct., 1.00
Conc. Ch. S. S., Lynn, N. C., 1.00	Sewing Circle, Winthrop, 1.00	Hope Cong. S. S., St. Louis, Mo., 1.00	Two Ladies, Sunderland, 1.00
Mrs. N. B. Westlake, New York, 1.00	C. E. Soc. & Friends, N. Leominster, 1.00	Friends, Mt. Holyoke Coll., 1.00	Louise C. Lyman, 1.00
Mrs. James Whipple, 1.00	Conc. Ch. S. S., Newton Highlands, 1.00	Through The Advance, 1.00	White River Junction, Vt., 1.00
William Hall, 1.00	Conc. Ch. S. S., Campton, N. H., 1.00	Gleaners Circle, King's Daughters, 1.00	Chas. H. Coar, Annapolis, Md., 1.00
Edward Whipple, 1.00	Caroline S. Smith, Northampton, 1.00	Friend, Huntington, 1.00	J. F. H. J., Philadelphia, Pa., 1.00
Mrs. Ruth H. Park, 1.00	E. E. Moor & Family, S. Hanover, 1.00	North Cong. Ch. & Soc., Winchendon, 1.00	First Cong. S. S., Newport, Vt., 1.00
Mrs. M. H. Westlake, 1.00	Conc. Ch. S. S., Add'l, Ashfield, 1.00	North Cong. S. S., Winchendon, 1.00	First Cong. O. E. Soc., Newport, Vt., 1.00
Mrs. Eunice Davy, 1.00	Friends, Filton, N. H., 1.00	Mrs. B. D. Freusner, Lawrence, Kan., 1.00	Smoker, Newtonville, 1.00
Morris A. Wood, 1.00	Cash, Brunswick, Me., 1.00	Friend in Central Ch., Worcester, 1.00	Conc. Ch. S. S., Fergus, Ont., 1.00
Rev. John Single, Butte, Neb., 2.50	High St. Ch., Portland, Me., 1.00	Conc. Ch. S. S., Charlestown, 1.00	Mrs. H. Fairbanks, St. Johnsbury, Vt., 1.00
Sawyer Hall, Coloma, Mich., 1.00	M. M. W., Somerville, 1.00	Friends, Fisk University, 1.00	A. E. Oane, St. Louis, Mo., 1.00
J. C. H., Stockton, Cal., 1.00	North Cong. S. S., Winchendon, 1.00	Friend, Mt. Holyoke Coll., 1.00	Mrs. S. A. Yale, Rochester, N. Y., 1.00
E. P. L., Dorchester, 1.00	Friend in Cong. Ch. & Soc., 1.00	Friend, Mt. Holyoke Coll., 1.00	Conc. Ch., Norwich, Vt., 1.00
Conc. Ch. S. S., Wakefield, N. H., 1.00	Rev. John S. Curtis, Hopkinton, N. H., 1.00	Jun. C. E. Soc. of Cong. Ch., Berlin, 1.00	Mrs. W. D. Nichols, Abilene, Kan., 1.00
Mrs. J. T. Rea, Exeter, N. H., 1.00	O. E. Soc., North Hampton, N. H., 1.00	W. S. E., Berlin, 1.00	First Cong. Ch., Everett, 1.00
Woman's Miss. Soc., Cong. Ch., 1.00	Family Oakland, Cal., In His Name, 1.00	Friend from Maine, 1.00	D. S. Sparks, St. John, Kan., 1.00
Prim. Class, First Cong. S. S., 1.00	Young People's Soc., Baptist, 1.00	Conc. S. S., Jun. C. E., & Friends, 1.00	Conc. Ch., Kingsport, N. S., 1.00
Ladies, Denver, Col., 1.00	First Ch. of Christ, New London, Ct., 1.00	Coll. by Mrs. S. L. Marden, 1.00	Friend, Auburn, 1.00
S. Pollock, Chicago, Ill., 1.00	A. M. H., Portland, Me., 1.00	Rev. S. L. Marden, 1.00	E. R. K., Redding, Ct., 1.00
Illini, Ill., 1.00	Whose I Am Circle, 1.00	Amanda Bassett, Lee, 1.00	Newton, Mass., 1.00
Second Ch., Mrs. E. Gibson, 1.00	Daughters, Pawtucket, R. I., 1.00	Rev. & Miss John T. Gulick, 1.00	Friends in Fort Kent, Me., 1.00
Friend, Rockford, Ill., 1.00	Friends, Newburyport, 1.00	Oberlin, O., 25.00	First Cong. Ch., Holiston, 1.00
Dr. & Mrs. J. C. Anderson, 1.00	A. B. Sterling, New Milford, Ct., 1.00	Conc. Ch., Westchester, Ct., 1.00	First Cong. S. S., Holliston, 1.00
Thank-offering, Thawville, Ill., 1.00	Miss M., Detroit, Mich., 1.00	Patrician Club, St. Johnsbury, Vt., 1.00	First Cong. O. E. Soc., Holliston, 1.00
Mrs. G. S. North, Hancock, Mich., 1.00	Worcester, Mass., 1.00	Mrs. Nim's S. S. Class, Concord, N. H., 1.00	Geo. B. Sutherland, Maplewood, 1.00
Northfield, Minn., 1.00	O. E. Soc., Plainfield, 1.00	Lucy J. Pease, N. Britain, 1.00	Mary Bell, Lakewood, N. J., 1.00
Springfield, 1.00	M. A. H., Boston, 1.00	Mrs. O. J. Gilman, Alton, N. H., 1.00	Citizens of "Vested-Oil" and vicinity, 1.00
S. C. Hart, Waverona, O., 1.00	Loving Memory of an Only Child, 1.00	Mrs. & Mrs. Ezekiel Hayes, Alton, N. H., 1.00	H. H. Stutson, El Paso, Tex., 1.00
Redfield, S. D., 1.00	Friends in Auburn, 1.00	Martin Nutter, N. Barnstead, N. H., 1.00	Lillian Beach, Syracuse, Neb., 1.00
Webster, 1.00	S. A. C. Furdy Creek, N. Y., 1.00	Friends, 1.00	Emporia, Kan., 1.00
Bristol and Paris, Wis., 1.00	Conc. Ch., Preston, Ct., 1.00	Thank-offering from Women of 1.00	C. H. O., Springfield, 1.00
Jacob Rogers, Lowell, 1.00	First Cong. Ch., Marietta, O., 1.00	First Cong. Ch., Westfield, 1.00	R. S. Cross and family, Winthrop, 1.00
Through Wills, Montreal, Can., 105.10	E. F. Hayes, Ashburnham, 1.00	Pilgrim Cong. Ch., Cambridgeport, 1.00	Minn., 1.00
Mrs. John F. Robbins, Groton, 1.00	First Cong. S. S., Class No. 2, 1.00	Mrs. G. H. Sweetser, 1.00	Mrs. S. S. Adams, St. John, Mich., 1.00
E. H. B., Mileage, 1.00	Ashburnham, 1.00	In Memory of A. M. K., 1.00	North Cong. Ladies' Aid Soc., 1.00
Ladies' Benevolent Soc., Cong. Ch., 1.00	Jun. C. E. Soc., Broad Brook, Ct., 1.00	Sidney, 1.00	First Cong. Ch., Falls Church, Va., 1.00
Conc. Ch., Rutland, 1.00	L. Whitin, Westwood, 1.00	Central Cong. S. S., Derry, N. H., 1.00	Mrs. Laura B. Judd, 1.00
Walnut Ave. Cong. Ch., Roxbury, 1.00	Conc. Ch. S. S., Hart, Mich., 1.00	St. Louis, Mo., 1.00	Grand Rapids, Mich., 1.00
Second Cong. Ch., Attleboro, 1.00	Through Canada For Miss. Soc., 1.00	Ladies' Miss. Circle of Cong. Ch., 1.00	South Cong. Ch., 1.00
Conc. S. S., Weststock, Vt., 1.00	O. E. Soc., Bar Harbor, Me., 1.00	Bluehill, Me., 1.00	Friend, Keene, N. H., 1.00
C. P. New Britain, Ct., 1.00	E. H. Stevens, Limerick, Me., 1.00	Conc. Ch., Glover, Vt., 1.00	E. E. Stauffer, No. Manchester, Ind., 1.00
Unitarian Friend, W. Newton, 1.00	Helena M. Way, Walpole, 1.00	Mrs. M. A. Dunn, Waterloo, Io., 1.00	Mrs. and Miss McClure, 1.00
Robert and Fanny Childs, Newton, 1.00	North Ch. and Soc., Winchendon, 1.00	First Cong. S. S., Oronokston, Minn., 1.00	Silver Lake, Ind., 1.00
Friend, Springfield, 1.00	Friend, South Braintree, 1.00	First Cong. S. S., Portland, Ore., 1.00	Mrs. N. O. Smith, 1.00
Five Friends, Springfield, Vt., 1.00	Rev. L. S. Potwin, Cleveland, O., 1.00	Ladies' Aid Soc., Harwich, 1.00	Mrs. Rose Venclos, Osgood, Kan., 1.00
Friends, Thro' A. F. Schaeffer, D. D., 1.00	Friend, Canandaigua, N. Y., 1.00	Ladies' Aid Soc., Iowa City, Io., 1.00	Friend, New York City, 1.00
Conc. Ch., Burlington, Io., 1.00	Unknown, 1.00	Henry Cady, 1.00	Widow's Mite, Emporia, Kan., 1.00
80th St. Mission of Madison Ave., 1.00	Misses Howes, Boston, 1.00	W. D. Seguin, Ft. Madison, Io., 1.00	Mrs. E. C. Nichols, Tremont City, O., 1.00
Free Ch., New York City, 6.50	Miss Towne's S. S. Class, Chapel Ch., 1.00	O. E. Soc., North Warren, Me., 1.00	Friend, Columbus, O., 1.00
Mrs. J. D. Hazil, New Haven, Ct., 1.00	Friend, Peabody, 1.00	D. S. Hyde, Boston, 1.00	Third, Add'l, Trinidad, Io., 1.00
Mr. & Mrs. J. W. C. W. Roxbury, 1.00	Paritan Ch., Brooklyn, 1.00	Elletts S. S., Newton, 1.00	Friend, No. Attleboro, 1.00
O. J. M., Boston, 1.00	Riverside Men. C. E. Soc., Haverhill, 1.00	Friend, Roxbury, 1.00	Member of S. S. Class, Amherst, N. H., 1.00
H. W. M., 1.00	First Cong. Ch., Whitier, Cal., 1.00	Mission Study Class, Danvers, 1.00	North Cong. Ch. and Soc., Add'l, 1.00
G. W. G., 1.00	Hillsboro Bridge, N. H., 1.00	James B. Betts, St. Louis, Mo., 1.00	Winchendon, 10.00
Conc. S. S., West Hartford, Ct., 1.00	M. E. H., 1.00	Class No. 25, Clinton Ave. Cong. S. S., Brooklyn, N. Y., 1.00	Friend, Jackson, Tenn., 1.00
North O. E. Soc., West Hartford, Ct., 1.00	Ladies' Miss. Soc., Cong. Ch., 1.00	Prim. Dept., Cong. S. S., Winchendon, 1.00	M. W. G., Cambridge, 1.00
New Gloucester, Me., 1.00	Conc. Ch., Imlay City, Mich., 1.00	O. E. Soc., St. Louis, Mo., 1.00	Conc. Friends, Westbrook, Ct., 1.00
Jun. C. E. Soc., & M. C. Middlefield, 4.30	Andover, N. Y., 1.00	Woman's Miss. Soc., First Cong. Ch., 1.00	S. S. of St. Paul's Ch., Nutley, N. J., 1.00
C. M. B., Orland, Me., 1.00	One Class, Cong. S. S., Passaic, N. J., 1.00	Friend, Toledo, O., 1.00	Advisory Board of St. Paul's Ch., 1.00
Conc. S. S., Mt. Carmel, Ct., 1.00	Mrs. B. C. S. Sing Sing, N. Y., 1.00	Mrs. C. E. S. S., Passaic, N. J., 1.00	Nutley, N. J., 1.00
Jun. C. E. Soc., Bethlehem, Ct., 1.00	Harris MacDowell, Washington, Me., 1.00	Friend, Toledo, O., 1.00	A. R. G. Roxford, 1.00
Dr. Berry's Class, Plymouth, 1.00	Friends, Moline, Ill., 1.00	Friend, Toledo, O., 1.00	Mrs. Nell Wilkins, Douglas, Kan., 1.00
C. E. Soc., Barton Landing, Vt., 1.00	Daughters of the Covenant, Central 1.00	Friend, Toledo, O., 1.00	M. B. Voncken, Summit, N. J., 1.00
S. S. Class, Auburndale, 1.00	Conc. Ch., Jamaica Plain, 1.00	Friend, Toledo, O., 1.00	Mrs. Ida O. Sweet, 1.00
Conc. Jun. C. E. Soc., Brighton, 1.00	Miss Capen's S. S., Central Cong. Ch., 1.00	Friend, Toledo, O., 1.00	Newton Upper Falls, 1.00
Bertha Harmon, Bangor, N. Y., 1.00	Conc. Ch., Jamaica Plain, 1.00	Friend, Toledo, O., 1.00	Rev. Chas. M. Sheldon, Topeka, Kan., 1.00
Friends, Northboro, 1.00	B. B. Danbury, Ct., 1.00	Friend, Toledo, O., 1.00	Subscriber to Capital, 1.00
Henry S. Remis, Springfield, 1.00	Mrs. C. L. Morrill, No. Danville, Vt., 1.00	Friend, Toledo, O., 1.00	Ann E. Fuller, 1.00
John T. Ritchie, St. Johnsbury, Vt., 1.00	Mrs. G. D. Bolen, Chelmsford, 1.00	Friend, Toledo, O., 1.00	A Brother Man, Chicago, Ill., 1.00
Rev. Wm. V. Lockwood, 1.00	Conc. Ch., Hampden, Me., 1.00	Friend, Toledo, O., 1.00	Drs. True and Fleming, Aurora, Ill., 1.00
Swedish Cong. Ch., Ivoryton, Ct., 1.00	Two Sisters, Ellsworth, Me., 1.00	Friend, Toledo, O., 1.00	E. Russell, Joplin, Mo., 1.00
Mrs. E. A. Jones, Rockville, 1.00	Trinitarian Ch., Add'l, New Bedford, 1.00	Friend, Toledo, O., 1.00	M. E. Erick, Jamaica, L. I., 1.00
First Cong. S. S., Amherst, 1.00	Mrs. G. D. Bolen, Chelmsford, 1.00	Friend, Toledo, O., 1.00	E. L. Elder, Brooklyn, N. Y., 1.00
Frank H. Allen and Family, 1.00	Three Little Girls, Chesterfield, 1.00	Friend, Toledo, O., 1.00	A. V. N. DeForest, Westchester, N. J., 1.00
J. H. P. Lowe, 1.00	"Stocks," 1.00	Friend, Toledo, O., 1.00	Gloucester, Mass., 1.00
Friend, 1.00	Conc. Ch., Netawaka, Kan., 1.00	Friend, Toledo, O., 1.00	C. M. Tichenor, Wellington, Kan., 1.00
Conc. Ch., Dartmouth College, 1.00	Fowler Cong. Ch., Fall River, 1.00	Friend, Toledo, O., 1.00	Louise Marshall, Chicago, Ill., 1.00
W. Lane, Rockland, 1.00	Fowler Cong. Ch., Fall River, 1.00	Friend, Toledo, O., 1.00	Total, 33,953.13
Mrs. H. M. Harrison, Raymond, N. H., 1.00	Conc. Ch., Fall River, 1.00	Friend, Toledo, O., 1.00	Previously Acknowledged, 30,803.79
Rev. A. H. Thompson, 1.00	O. E. Soc., Pepperell, 1.00	Friend, Toledo, O., 1.00	Grand Total, 334,455.93
	Ada D. Southworth, Salem, O., 1.00	Friend, Toledo, O., 1.00	

## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 1-7. Always Ready. Luke 21: 29-36; 12: 35-40.

Certain men, by virtue of their calling in life, are required to be always ready. The sentinel, the pilot, the policeman, the fireman, the daily newspaper man never expect to be taken off guard. They live in constant expectation of the unexpected and the surprising. Indeed nothing surprises them more than to have an uneventful day pass by. Their callings cultivate in them qualities of watchfulness, alertness, self-mastery, facility in handling their resources. The Christian should study such men to see wherein they may be copied for the incidents of his Christian service. He, too, is a minute man. He must expect the extraordinary. He must live in constant anticipation of an event that will test his self-control, his resolution, his patience, his professions of loyalty to Jesus Christ. This, indeed, constitutes one of the chief glories of the Christian life that it does put a man on his mettle and keep him keyed up to the onward movements of life and ready to seize and make use of the things of God which are put in his way.

What are some of the things for which he ought always to be prepared. One is new truths, at least truths that are new to him. I have in mind two young men, members of the

same family. One of them performs his Christian service faithfully and successfully, but seems comparatively indifferent to the newer views of the Bible. The other, a no less consecrated Christian, craves and appreciates the broader interpretations of Scripture which the best modern scholarship is offering the world. They furnish the answer to mental questioning which he cannot still. Without declaring that one of these young men is better than the other, for that could not be affirmed, I believe that the general attitude of reaching forth for new truth means in most cases growth, not alone in knowledge, but in power.

We are to be ready for new duties. Why is it that the busiest men are often those sought soonest when an important trust awaits the proper person? It is because they have grown so used to doing things, so responsive to the opportunities of service, that they have acquired a capacity for labor, and, without shirking the old duties, they take up eagerly new ones and discharge them efficiently. There are, of course, physical limits to our assumption of new forms of service, but the growing Christian life cannot escape their appeal and ought to be glad to respond as far as possible.

Always ready, too, should we be for new understandings of Christ. To be sure, he is the same yesterday, today and forever, but we must have a growing Christ, too. He must mean more to us this week than he did

last week. In proportion as we test him in various capacities, as Saviour, Leader, Teacher, Comforter, Friend, shall we enter into a deeper appreciation of his exhaustless character.

"What makes us always ready?" "Practice," would be Henry Drummond's reply. I asked a fireman one cold morning, not long ago, whether he and his mates had not been unusually alert the night before. "Why," was the reply, "it won't do for us to be anything but alert on every night of the year, whether it is cold or hot. If we relaxed at all, we should soon lose the power of quickly answering the alarms." Christianity is the finest of the fine arts. How can we become proficient unless we keep our hand in, so to speak, unless we are all the time seeking to apply to life the principles and the spirit of our Master? Carrying the Christian ideals into the every day of life will make us ready for all that Christ has in store for us.

## The Church Prayer Meeting

Topic, March 25-31. The Price Which Christ Paid. Isa. 53; Luke 22: 39-48; Phil. 2: 5-8. Surrender of heavenly glory. Submission to human limitations. Distresses of his earthly career. Death on the cross.

[For prayer meeting editorial see page 404.]

Every man's censure is first molded in his own nature.—George Herbert.

## Life and Work of the Churches

From distant California comes this word: "May I be allowed to express my appreciation of the recent change in the 'Church News' department of the paper? It has often been in my mind to write you asking for such a change; now that the change has come I can do no less than say, 'Thank you.'" I look to see other papers following your lead. A Massachusetts pastor writes, "I have been much interested in the change of method in this department of *The Congregationalist* and have enjoyed what has already appeared." To those who miss the old state headings, we would say the same geographical order prevails in the arrangement of groups of related items. The order is first Massachusetts, then the other New England states, beginning with Maine, and then the other states in their natural sequence.

### The Cape Cod Circuit

The reports of the churches along the Cape for 1899 indicate a year of healthful activity and, in some cases, of substantial growth. The total membership of the twenty-three churches, as reported Jan. 1, was 1,540, one less than the year before. The apparent loss is more than atoned for by a real gain of eighteen in the resident membership. The losses have been chiefly from the absent members. A gain of eighteen in a population certainly not increasing, probably decreasing, is encouraging. The benevolent offerings amount to \$1,735, an increase of \$69. The Sunday schools have suffered a loss of members, as have others in New England, the decline last year being 117 and the total membership now being 1,526. Christian Endeavor, however, has gained fifty-eight. The pastors have so extended their influence that they report 147 more families on their parish lists than in 1898. It cannot be charged, in the face of these reports, that religion on Cape Cod is decaying.

Falmouth leads the honor roll in its report of additions to the church membership, having added ten by confession and three by letter. It also gave the largest offering for benevolence, \$415, averaging \$2.84 per member. The banner for benevolence belongs to Centerville, which gave \$215, an average of \$4.22 per member. The little church at North Truro, having only seven members, gave \$25, an average of \$3.57. North Falmouth gave an average of \$2.40, West Barnstable \$2.05, Yarmouth and West Yarmouth \$2 each. The average for the county, including two churches of considerable size which reported no gifts, was \$1.13.

In equipment, Harwich and Harwichport made the chief gains, the former in its new and commodious parsonage, the gift of Miss Brooks, the latter in its new parlors, built by the Dorcas Society and its friends. West Yarmouth repaired and improved its church building at a cost of \$350.

Cape Cod has two new Congregational churches. At the beginning of the year the church in the village of East Dennis, which had been a Wesleyan Methodist church, decided to become Congregational. This was due to no proselyting by its neighbors, but to its own feeling of isolation, there being no other church of its denomination in this section. In Cotuit a new church has been organized, with thirty-three members already on the rolls. It was recognized by council Feb. 27. These two churches will seek admission to Barnstable Conference at its next meeting in May.

### A Quartet of New Western Churches

Our record for the week chronicles four new organizations, three in MINNESOTA. Of these, ULEN and TWIN VALLEY were formed by Supt. E. H. Stickney from Sunday schools organized by him. Each is the only English-speaking church in a community of about 300. That at Twin Valley includes representatives of four denominations other than ours. Ulen will engage in important out-station work. Both these churches will unite with Felton in supporting a pastor.—At the recognition service at CENTER CHAIN Dr. G. R. Merrill, the new H. M. superintendent, preached the sermon. This church of twenty-three members is in care of Rev. H. O. Judd,

who has successfully brought the work to this point and has already greatly endeared himself to the people.

The church at SALMON CREEK, CAL., results from a growing interest in the work of Rev. G. A. Jasper of Ferndale, who will care for the new enterprise during the coming year.

### Another Pastorate at Danvers

Rev. C. J. Hawkins, who leaves the Ferry Street Church, New Haven, Ct., to take up pastoral duties at Maple Street Church, Danvers, Mass., is a Californian, coming East only within a few years. He is a graduate of the University of the Pacific, was president of the College Y. M. C. A. one year and mem-



REV. CHAUNCEY J. HAWKINS

ber of the state committee of college associations, his work among young men being especially successful. After three years at Yale Divinity School he preached in a small Vermont parish and revived a defunct work. He was associate pastor of Humphry Street Church, New Haven, for a time, and then undertook the difficult leadership of Ferry Street Church, New Haven, where he has had marked success.

### Fall River and Its Neighbors

When Pres. Caroline Hazard of Wellesley, addressing the Congregational Club lately at the First Church, said, "It deeply impresses me to think that I am standing where my revered master must have stood often," it was recalled that her culture was largely due in early life to the teaching and influence of Prof. J. L. Diman, late of Brown University. It was not so generally known that he was pastor of First Church, Fall River, before the present pastorate of thirty-six virile years began. This church has a distinctly educational quality. Its annual gifts to education make it one of a half-dozen churches surpassing all others in Massachusetts. Its pastor, Dr. W. W. Adams, is an active trustee at Williams and elsewhere, was a member of the city school committee for nearly twenty years and teaches a Sunday noon Bible class resorted to by men of the brainy type.

Our French church had a series of sermon-lectures recently on the life of Christ, by Rev. J. G. Knotter, a Hollander. The lectures, given in French, were accompanied by stereopticon views, and were attended by many Roman Catholics. The pastor, Rev. S. P.

Rondeau, is full of joy over the spiritual effectiveness of this series.

Rev. W. H. Broadhead has resigned and retired from the charge at Fairhaven. Rev. M. C. Julien, for twenty-eight years pastor of Trinitarian Church, New Bedford, has the deep sympathy of the parish and many friends in Mrs. Julien's death after a severe and prolonged illness.

The United Church at Newport has adopted the precentor method in its church music, and has secured for this service a gentleman of marked talent as a soloist. The Lenten series of sermons is producing even more interest than formerly, and the Friday afternoon half-hour for prayer is attended by from seventy-five to one hundred persons.

An interesting educational institution is about to be housed in Fall River. A site is purchased and contractors chosen for a \$32,000 building for the Textile School. The commonwealth gave \$25,000, and the city did the same to provide for this school. More money is understood to be forthcoming. Everything in the making of cotton cloth is taught. Asked as to the objects of the school, the secretary of a large labor union, who is identified with the management, answered: "Better workmanship." Tuition will be low, instruction will be given by a teacher in charge and competent workmen, certificates will probably be given in course. Asked whether women will have equal privileges with men, a trustee answered: "It is for any one who wants it." This is significant. Coeducation in an industry like this is notable indeed. Lowell has such a school, as yet without a building. New Bedford has one with a building and some 200 persons under instruction. There are but few others in the United States.

OBSERVER.

### Worcester Happenings

The Second Swedish Church dedicated its new house of worship Sunday, March 11, the morning service being in Swedish and the afternoon in English. The church was begun in 1894 by a colony of forty-two from the First Swedish Church, and a commodious chapel was built. The following year the church organized with fifty-two members and has made rapid growth since and numbers now 135 members, with a Sunday school of 280 and a Young People's Society of forty-two. The first chapel proving much too small, the new meeting house was a necessity. It has a seating capacity of 500 with complete equipment for religious and social work and cost \$14,667, of which \$3,654 has been paid and the balance will be carried as a debt. Rev. John Udd is pastor.

Individual communion cups have won favor at Union Church and by an almost unanimous vote the church has decided to adopt them.

The Baptist churches have united for a series of revival services with Dr. H. M. Wharton of Baltimore, evangelist, and Mr. Geiger, gospel singer. Preparation for the series had been careful and thorough in all the churches, each holding from two to twenty cottage meetings each week in all parts of their parishes during the four weeks preceding. Dr. Wharton's tender, eloquent sermons have won the people and the work starts out prosperously. The services will continue from three to six weeks as results may justify.

E. W. P.



### Springfield Sittings

An interesting and appreciated address was given to a large audience recently by Miss Jane Addams, one of the heads of the Hull House, Chicago. Miss Addams has a winning manner and treated thoroughly and convincingly her subject, *The Present Day Attitude Toward Social Problems*. The tendency to ignore the social problem and to selfish individual exertion she greatly deprecates.

A new interest in the local Sunday schools is being added by a canvass, practically completed, in the largest residence section of the city, known as Armory Hill. Eight Sunday schools in this section, representing four denominations, combined to ascertain the Sunday school attendance from this locality. The statistics have not as yet been tabulated, but already many names have been reported to the schools for which preferences have been indicated. As is usual in any such movement, some exception has been taken by writers to the local papers, but the general verdict is that the canvass has been stimulating and helpful. An exhibit of Sunday school supplies, gathered from about 200 firms of the country, has also proved a valuable help to the officers and teachers of the county.

The Y. M. C. A. received an added impetus on the occasion of its forty-seventh anniversary in the visit of Rear-Admiral Philip, who was given a hearty reception as he addressed the young men. Admiral Philip hesitates to be classed as a public speaker, saying that his platform is that of a twelve inch or thirteen-inch gun; but his manly personality and Christian bearing won for him the hearts of all those who heard him.

Some of the Congregational churches are observing Lent with special services. Park and Faith, under the leadership of their pastors, Rev. Messrs. Cross and Meserve, are the leaders in this innovation, but nearly all the churches plan for some observance of Holy Week. As a matter of fact, all the churches are innovators in one way or another. First had an orchestra for three months in the winter; South has higher criticism; Hope and North have stereopticon exhibitions or services; and Olivet has had orchestral music. The numerous social gatherings of the churches and their societies cause some of the people to long for the good old days when none of these so-called "imperfections" existed; yet as a matter of fact, there have been notable efforts on the part of most of the churches to improve their spiritual life.

M. A. D.

### Activity in Ohio Cities

The jubilee observances at the First Church, Springfield, O., are bearing good fruit in increased attendance at church and prayer meeting. The religious interest and enthusiasm have been stirred to an encouraging degree. The feeling of fellowship between the mother church and Lagonda Avenue was greatly promoted by the attendance and participation of the Lagonda people in the exercises.

Much religious interest prevails in the city, the result of evangelistic meetings, and 200 persons have become church members. The churches have joined in a strong organization for the promotion of anti-saloon work, in which representatives of both our churches take a prominent and effective part. A strong bill, giving local option to wards in cities, passed the lower house of the legislature, and only lacked one vote of passing the Senate. Other temperance legislation, however, will be attempted, notably an effort to increase the Dow law penalty to \$500 from \$250.

The Euclid Avenue Church, Cleveland, O., has long had a reputation for intelligence, wealth and liberality. It has lost none of this reputation under the leadership of its present pastor, Dr. C. W. Hiatt. He has the privilege of preaching every Sunday to an audience which fills the house, and of knowing that his sermons are meeting with

a hearty response. On a recent Sunday morning the pastor asked for \$40,000 with which to erect a building for Sunday school and social purposes, and in a few minutes received three fourths of the sum. The rest will easily be obtained, and the church fully equipped for aggressive spiritual work. It is a leader in the mission enterprises of the city.

BUCKEYE.

### How a Missouri Church Runs Its Finances

BY REV. CHARLES L. KLOSS

The Webster Groves church had eaten many oysters for twenty-five cents and the glory of God. The annual bazaar was an event successful according to the number of women it prostrated. The financial philosophy was the same as that which deludes many a church: Buy your food, let your wife cook it, then give it to the church; then go and buy it back again, eat it—and the church is just so much ahead, the Amalekites of the community have been duped into contributing their shekels, and as a genuine philanthropist you can charge the whole matter up to benevolence.

But last year it reformed, adopting the following financial policy:

To raise no money by entertainments—To secure from each man, woman and child of the church a pledge for current expenses, benevolences and the debt—No undue pressure and no appeals but to the ability of each giver—Prayer for more conscience and more liberal giving than in 1898, and greater consequent spiritual blessing—To render a monthly statement of finances—To have another Thank Offering—To pay off \$2,000 or more on the debt this year—Not to incur any more floating indebtedness.

An innocent mixture after the above formula has worked marvels. It was so good and pleasant to take that it was resolved unanimously to try the same medicine for another year. A real proper advertisement of its virtue would be a picture of the invalid before and after taking. The limits of this sketch can but accentuate the healthy condition of the patient as he now is.

Every article of the policy adopted was actualized in fact. The free will thank offering amounted to \$2,250. The church was \$39 ahead at the beginning of the year instead of facing a deficit of \$700 to \$900. The trustees said they had had a "picnic."

The socials, instead of being weary, bedraggled affairs to extort a few dimes from bored participants, became a part of the spiritual life of the church. The free organ recitals and entertainments projected and prayed over by the standing committee were discovered to be a part of the religious ministry of the church, the mercenary motive gone. The attendance was seldom under the full seating capacity of the church and often exceeded it.

The policy had the advantage of being a definite mark at which to aim. Its provisions were simple and comprehensive. It was fully discussed in open meeting and unanimously adopted.

The financial responsibility was distributed. It rested not on a few overworked trustees, but on all the members. Each child was expected to give. The Congregational polity is the best only when it issues in an actual New Testament democracy.

The members were kept informed. If the funds did not equal the expenditures, the monthly statement indicated it.

The chief effect of the policy, however, was in its educative value, in the direction of the grace and joy of simple-hearted, systematic, Scriptural giving and away from the teasing, coaxing, sanctified hold ups and the appeal to the unworthy or lower motive. Liberated from the debasement of competing with restaurants and theaters for revenue, the church fell back on the simple dignity of appeal by reason of its spiritual ministry. "Pity the sorrows of a poor old church," on a card sus-

pended from the neck of a beggar suppliant is an unseemly and degrading spectacle for the church of the living God. A beggar? This church to which Christ left the legacies of the ages!

The Webster church is persuaded, however, that something more is requisite than a good method and a definite business policy. If a member has ability to give and but little inclination, there is only one thing to do. That is not to let go batteries of heavy ordnance at his hard and stony entrenchment, but to build a fire in his heart and conscience and thaw him out. After all, it is not a question of method and phrases, but of spirit and life and love.

### What North Dakota Is Made Of

The state is rapidly filling up with a desirable class of immigrants. During last year 11,000 settlers located in the region along the line of the different railroads. About a third of the married men moved their families into the state. Most of the remainder made substantial improvements on their lands and will bring their families here this spring. A large proportion of these are thrifty, industrious farmers and will be a substantial gain to the state. More people will probably come this year than last. With such an influx a greatly increased responsibility is placed upon Christian people for establishing Sunday schools and churches and building houses of worship. As the immigrants are mostly poor when they come, it is necessary that they have liberal help in getting Christian institutions established among them. When they get their houses built and their land paid for they will be in position to do far more than now.

This is a fine agricultural state. Experts tell us there is no richer soil in our country than is found here. Settled by a sturdy class of people, she will be an important factor in spreading the gospel throughout the world.

North Dakota is a prohibition state, which counts much in promoting good morals and Christian work. After ten years' trial prohibition has become established as the settled policy. No political party in the state dares place a plank in its platform which is unfavorable to prohibition, or to nominate a candidate not acceptable to the temperance people. A generation is growing up in the state who do not know the open saloon. To them the liquor traffic is an outlaw. The prohibitory law is as well enforced as any other law, and it is being better and better enforced. From a financial point of view, the gain is great and is conceded by all. In her regulation of the liquor traffic this young state is an object lesson to the whole country, and temperance workers will do well to study the conditions here.

Congregationalism is not as largely represented as some other denominations, owing to the fact that a large percentage of the people came from Canada, where Congregationalism is not strong. Notwithstanding, it has flourished, and now there are eighty-five churches, with a membership of about 2,700, eleven of which are self-supporting. Others will reach the same goal this year. HANKINSON is one of the last to come to self-support, under the efficient leadership of Rev. W. H. Gimblett, who years ago left a claim to prepare for the Christian ministry and has been a workman that needeth not to be ashamed. WAHPETON is preparing to build early in the spring, Rev. E. S. Shaw having just closed a successful pastorate at Cooperstown to take up this important work. Rev. V. H. Raring of Morris-town, Minn., is to succeed Mr. Shaw in the Cooperstown field. After a long period of waiting, Gardner and Rose Valley are to have Mr. A. W. Sindon of the Graduating Class at Chicago as their permanent pastor. Among the churches making marked growth this year may be mentioned: Fargo (Plymouth), New Rockford and Valley City, Rev. Messrs. D. G. Colp, J. R. Beebe and J. J. Dalton being the

respective pastors. Rev. F. D. Bentley is doing good work at Sanborn and is called to the permanent pastorate. E. H. S.

#### GARNERING THE SHEAVES

SHIPSHAWANA, IND., received 25 accessions on confession at the March communion, the result of special meetings. Rev. Richard Smith is in charge of the church.—Rev. Levi White of Trinity Church, INDIANAPOLIS, is conducting a successful revival at the Interdenominational Church in his city.

Rev. C. W. Merrill, formerly H. M. superintendent for Nebraska and state evangelist in Minnesota, is holding a series of evangelistic services with Lake Avenue Church, PASADENA, CAL., S. G. Emerson, pastor. A daughter of Supt. J. L. Malle leads the singing with great acceptance. Much interest has already developed and the meetings will continue. A veteran of the Civil War, Mr. Merrill held a special evening service for old soldiers. His treatment of incidents in the Civil War with parallels from Old Testament history held the interest of the large audience.

Rev. J. D. Stewart of the C. S. S. and P. S. and his efficient lieutenant, Rev. C. G. Murphy, have been holding evangelistic services with several of the NEBRASKA churches, Mr. Murphy's work at a number of outstations having been especially helpful.

Pilgrim Church, LAWRENCE, KAN., of which Rev. I. A. Holbrook is pastor, is greatly strengthened by receiving 15 new members on confession, the result of a series of union meetings.—Evangelist Layfield has closed a two weeks' union meeting at HIGHLAND. It was one of the best held here for years. Between 60 and 70 persons accepted Christ.

Evangelistic meetings are in progress at ASHLAND, ORE., in which Rev. G. W. Nelson has been aided by Supt. R. A. Rowley of the Sunday School Society. At one meeting 30 young people and children took a stand for Christ, 21 of whom gave their names to the pastor. The services were to continue a week or more longer.

After several weeks of union evangelistic services in OAKLAND, CAL., the Second Church received at the March communion 20 members, all heads of families, who will render efficient aid in its effort to reach self-support at an early date.

#### MORE LENTEN TOPICS

As in various ways at this season we happen upon topic cards of special Lenten services, we are glad to glance them over and use the topics for the suggestion of one church or pastor for others. In addition to those previously noted, the following have attracted our attention:

Trinity Church, LAWRENCE, MASS., is considering at its midweek meetings, under the general subject *Ecce Homo*, these sub-topics: Jesus as Our Example, as Our Teacher, as Our Lord, as Our Saviour, as Our Judge. A union Good Friday service will be held. On Tuesday evenings neighborhood prayer meetings will be held, with the subjects: The Habit of Prayerfulness, Different Ways of Showing Your Colors, Pure and Undeified Religion, Tempted Like as We Are, Self-sacrifice and Self-indulgence, Spiritual Health and Its Symptoms.—The series of Sunday morning Lenten sermons now being given at First Church, NEWTON, by the pastor, Rev. E. M. Noyes, deals with the subject, *The Prophet Hosea*, under the sub-topics, *The Prophet of Repentance*, *The Gospel of Repentance*, *Knowledge of God and the Sin against Love*.

Pastoral talks constitute part of the announcements at North Church, PORTSMOUTH, N. H., the general thought being *The Christian Way*, and the topics: *The Way to God*, *The Way of Life*, *of Love*, *of Righteousness and of Fellowship*. Rev. L. H. Thayer, the pastor, will hold classes at the parsonage Tuesdays and Thursdays for boys and girls. Friday evenings subjects are: *The Master's Commission and the Disciples' Response*, *The Use and Misuse of Time and of Words*, *Christ's Yearning for Souls*, *His Success in Saving Men*. The Sunday vespers have as the general theme *The Purpose of the Ages*, and the topics: *The Eternal Purpose*, *Prophecy and the Eternal Purpose* (with the oratorio of Elijah sung in part by the quartet and chorus), *Sin and the Eternal Purpose*, *Suffering and the Eternal Purpose*, *Society and the Eternal Purpose*, *Death and the Eternal Purpose*. Holy Week services of half-hour length will be held on four afternoons, and the Good Friday service will include special Passiontide music and a sermon.—Conflicts of the Cross with the Religions of the World is the subject of sermons at First Church, MANCHESTER, by the pastor, Rev. Thomas Chalmers, and the topics from now till Easter are: *Conflict of the Cross with the Barbaric Paganism of Northern Europe*, *Conflict of the Cross with the*

*Crescent in the Middle Ages*, *Conflict of Modern Christianity with the Religions of the East*, *Triumphs of Science and the Conflict of Christianity with Modern Philosophic Unbelief*. Passion Week services will also be held.

Rev. H. W. Hildreth of ROCHESTER, VT., is giving on Wednesday evenings five lectures on *The Book of Job*, or *The Epic of the Inner Life*. He will consider *The Anthem and Its Analysis*; *The Author and the Actor*; *The Accuser*, or *The Spirit of Denial*; *The Advisers*, or *False Friendship*; *The Almighty Adjuster*; *The At-one-ment*.

#### FRESH FEATURES

The Union Church of MAYNARD, MASS., conducts a gymnasium under the auspices of the "physical department" of its Young Men's Sunday Night Club. Complimentary exhibitions are given, with the effect of arousing interest in developing the young men for the best that there is in them. The membership, now numbering 65, is open to any creed, party or birth. The object of the club is the development of body, mind and soul.

The young people of Second Church, OLMSTED, O., have organized into an Improvement and Social Circle. They meet monthly at the homes of the members, engage in parliamentary practice, literary program and conclude with games.

Four good ideas come from LINCOLN, NEB. First Church has a class in Sunday school pedagogy, led by

the professor of pedagogy in the State University. The object is to apply modern methods of teaching to S. S. instruction. The same church provides boxes for the free distribution of fresh literature issued by the various missionary societies. By this device it aims to educate its people in the work of the denomination.—The pastor at Butler Avenue, Rev. O. L. Anderson, has a letter box near the entrance, into which he invites his people to drop any questions as to his utterances, suggestions as to topics they would like treated, or other communications, all of which will receive prompt attention. The Union Club connected with this church meets weekly in the interest of good literature and social fellowship. It has been addressed by college professors and presidents, state men and other able men. An admission fee of one penny provides for necessary expenses.—At HOLDREGE the American pastors all exchanged pulpits on a recent Sunday evening and preached on the same theme, *License or No License* at the coming city election. At one church a large crowd of license men had gathered to hear another man and listened to an unexpected presentation of the subject.

SAN MATEO, CAL., has a Prayer Circle, whose members agree to remember daily the church and pastor, S. S. teachers, leaders of meetings and unconverted persons whom they specify on cards signed by them.

Continued on page 427.

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## Life and Work of the Churches

(Continued from page 426.)

## COMMENDABLE RECORDS IN THE WEST

Rev. A. J. Rogers has resigned his pastorate at COLUMBUS, NEB., after nearly six years of successful service. He came to this field direct from the seminary, and has been widely influential, not only in the town, but among the churches throughout the state. The commodious brick edifice has been finished and completely furnished since his coming, a new organ supplied and the benevolences have been largely increased, especially in the line of Christian education.

Last April, when Rev. J. D. Dickson began work with Bethlehem Church, SAN FRANCISCO, the members numbered seven. Since then 27 have united, 24 on confession. The auditorium has been remodeled, the platform enlarged, gas and water have been introduced, a library has been started with 200 volumes, and new floors, carpets, windows and piano complete the transformation, while nearly enough money is in hand for a new organ. The spiritual condition is also encouraging.—Dr. L. H. Frary enters, March 21, upon the 13th year of his pastorate with Pilgrim Church, POMONA, the longest in Southern California. The church has just closed a prosperous year. With the exception of a large individual gift to Pomona College last year, the benevolences, \$3,359, are the greatest in the history of the church. The S. S. membership, also the largest yet, is 395. The Men's Sunday Evening Club, a vigorous ally in the conduct of the public service, celebrated its fifth anniversary March 4. Forty-six members, 23 on confession, were received to the church in 1899, bringing the membership to 418.

## THEOLOGICAL SEMINARIES

## Bangor

At the Rhetorical Society last week a paper was read on The Problem of the Country Church, by Mr. Richmond, a senior. The question for debate was whether or not the minister should discuss questions of government reform on Sunday evening.—At the meeting of the foreign missionary society Professor Sewall presented The Relations Between Foreign Missions and the Civilization of the World. A brief sketch of the Student Volunteer Movement's history was given by Mr. Schneider.—Professor Sewall has been appointed executor of the late Dr. Field's estate.—The Bond Lectures have been definitely dispensed with for this year, to the regret of all students.—The seminary catalogue is out.

## Andover

Charles Cutler Torrey, Ph. D., Taylor professor of Biblical theology and history this year, has resigned to accept the chair of Semitic languages in Yale University. The courses now appearing in the Andover Seminary catalogue over his name will be undertaken next year by President Moore.—An announcement of the seminary is being sent out this week in pamphlet form. It contains two divisions, one dealing with education for the ministry, the other setting forth the courses of study and advantages offered by Andover.

## Yale

Mr. S. H. Hadley, successor to Jerry McAuley at Water Street Mission, New York, has recently addressed the seminary.—The Leonard Bacon Club debated the question: Resolved, That the Hay-Pauncefote treaty should be adopted.—The Middle Class plans to give a reception to the seminary and its friends.—The Senior Commencement speakers will be: G. B. Montgomery, C. G. Clarke, W. D. Beach, J. B. Lyman and G. M. Butler.—Professor Fisher has returned and taken up work again with his classes.—Professor Bacon is much improved, but will hardly be able to resume work for a few weeks.

## Oberlin

The "Beth Nun" Literary Society contemplates a merit feature. It is acknowledged that the preaching required of each student is too limited, so it is proposed to credit members of this society on account of the preaching which they do, to count toward graduation. The faculty are favorably disposed in the matter.—Professor Bosworth's little son has been critically ill but is improving slowly.—At the prayer meeting this week the subject is to be Sheldon's Daily.—President Barrows delivered a lecture on The Spiritual World of Shakespeare before the Ohio college presidents at Denison University, Granville, March 15.—Dr.

Barrows is regularly supplying the Old Stone Church, Cleveland, every other Sunday.

## Chicago

John L. Pearson, a lawyer of the city, addressed the class in Christian ethics on Some Business Dilemmas which a Minister Should Consider.—Rev. Francis Price from Micronesia has spent two days

at the seminary to secure missionaries for that field.—Rev. C. E. Curtis of Alabama has addressed the seminary on Industrial Missions Among the Country Negroes; and Rev. B. M. Southgate of Pana, Ill., on Bible Settlement Work.

(For Record of the Week see page 426.)

# Stomach Troubles In Spring

Are THAT BILIOUS FEELING, bad taste in the mouth, dull headache, sleeplessness, poor appetite.

No matter how careful you are about eating, everything you take into your stomach turns sour, causes distress, pains and unpleasant gases. In this condition it is only a question of time when you will have a well developed case of dyspepsia, or possibly bilious fever.

Don't you understand what these symptoms—these signals of distress—mean?

They are the cries of the stomach for help! It is being overworked. It needs the peculiar tonic qualities and digestive strength to be found only in Hood's Sarsaparilla. We have combined in this medicine the best stomach remedies known to the medical profession, and thousands of grateful letters telling its cures prove it to be the greatest medicine for all stomach troubles ever yet discovered. Try it this Spring.

Mrs. Shelly, who writes the following letter, is the wife of Rev. D. H. Shelly, for forty years in the ministry of the United Brethren. By her kindly nature and gentle disposition she has won hundreds of friends, who rejoice in her restoration to health:

"I suffered for years with sour stomach, sometimes called water brash. I could not drink either cold or warm water because it would sour on my stomach. I was bloated and weighed over 200 pounds. My blood did not circulate properly, and if others around me were warm I seemed to be freezing. I had numbness in my right side and arms. The physician advised a thorough course of treatment with a blood medicine in the spring, as at that

time my body was covered with scales caused by an affliction of dry eczema. Having commenced treatment with Hood's Sarsaparilla I continued taking the second bottle, after which I could sleep well. My digestion began to improve and I fell away in weight. I have little or no trouble from eczema now and my weight is 180 pounds, about normal. My food digests properly and I am not troubled with numbness. I am also able to drink cold water, a privilege which people do not fully appreciate until they are deprived of it. I think a great deal of Hood's Sarsaparilla and it certainly has effected very remarkable results." Mrs. D. H. SHELLY, 336 Yoeman Street, Ionia, Mich.

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## Life and Work of the Churches

(Continued from page 427.)

## Record of the Week

## Calls

BISSELL, JONA. E., Batavia, Ill., to Granville.  
 BLAIR, ALLEN J., to remain the third year at Tip-ton, Mich.  
 CRATER, GEO. W., recently of Meekling, S. D., to Douglas, Wyo. Accepts.  
 EVANS, WALTER A., Granville, Ill., to presidency of Normal College, Fenton, Mich., also to be field agent for American Home Finding Association.  
 FERNER, JOHN W., Hampton, Io., to First Ch., Sedalia, Mo.  
 FORD, EDWARD T., Harwich Port, Mass., to First Ch., Tacoma, Wn.  
 FROST, WILFRED B., Central and Cedarwood, Ind., accepts call to Fremont and Jamestown, and is at work.  
 HOPKINS, FRED'K E., First Ch., Dubuque, Io., to Pilgrim Ch., Chicago, Ill. Accepts.  
 JONES, J. LINCOLN, to permanent pastorate of Rockford, Io., at an advanced salary. Accepts.  
 KIRKLAND, HUGH (U. B. Ch.), to Cardonia and Caseyville, Ind. Accepts.  
 MORRISON, GEO. M., Marshall, Minn., accepts call to Plymouth Ch., St. Paul.  
 MUDIE, HOWARD, Mt. Carmel, Ct., to Taylor Ch., New Haven.  
 PARKER, CHAS. L., General Missionary for Maine, to Standish and Sebago Lake. Accepts.  
 RICKER, ALBERT E., Chadron, Neb., to Albion. Declines.  
 ROGERS, ARTHUR J., recently of Columbus, Neb., to Harvard. Accepts.  
 SINDEN, ARCHIBALD W., Chicago Sem., to Gardner and Rose Valley, N. D. Accepts.  
 STARK, CHAS. W., to remain for the eighth year at Genoa Bluffs, Io. Declines, and will close work May 31.  
 SWAIN, RICHARD L., South Hadley Falls, Mass., to Laconia, N. H. Accepts.  
 TORREY, CHAS. C., Taylor professor of Biblical history, Andover Sem., to chair of Semitic languages in Yale University. Accepts.  
 WARNER, WM. J., Bethany Ch., Cedar Rapids, Io., to Abingdon, Ill. Accepts.  
 WOOD, ABEL S., to remain another year at Maine, N. Y. Accepts.

## Ordinations and Installations

BUCK, BENJ. F., o. Haven, Kan., Mch. 9. Sermon, Rev. H. E. Thayer; other parts, Rev. Messrs. C. E. Mann, W. A. Bosworth, W. L. Sutherland, L. P. Broad, W. C. Wheeler and Aaron Breck.  
 GRAY, WM. J., t. Pacific Ch., St. Paul, Minn., Mch. 6. Sermon, Rev. Alex. McGregor; other parts, Rev. Messrs. Wm. Oehler, E. S. Pressey, Henry Holmes, H. A. Risser, Prof. A. H. Pearson.  
 SAWYER, ROLAND D., o. South Ch., Campello, Mass., Mch. 13. Sermon, Dr. A. H. Plumb; other parts, Rev. Messrs. W. T. Beale, I. A. Smith, C. A. Hilton, Lawrence Phelps, Dr. Smith Baker.

## Resignations

ATWOOD, LEWIS F., Westfield and Troy, Vt.  
 CULLEN, ARCHIBALD, Steuben, Me.  
 ELLSWORTH, ALFRED A., First Ch., Braintree, Mass., to take effect in six months.  
 EVANS, WALTER A., Granville, Ill.  
 FERRIS, W. CHESTER, not resigned at Second Ch., Cornwall, Ct.  
 GRAHART, CHAS. D., Pierce, Neb., has withdrawn resignation.  
 JACKSON, WM. P., East Barre and Orange, Vt., on account of continued ill health. He is now in New Mexico. Mr. E. E. Angell will continue to supply.  
 LELAND, WILLIS D., Pawtucket Ch., Lowell, Mass., on account of ill health. Resignation will take effect the last of June, after an eight years' pastorate.  
 MASON, HENRY B., North Wilbraham, Mass., to take effect Sept. 1.  
 RANDALL, FRED'K D., Mulliken, Mich.  
 ROGERS, ORGOOD W., Mt. Pleasant, Io., to go to Oklahoma.  
 ROWLAND, JOHN H., Waupun, Wis.  
 SHINGLEE, JOHN J., North Ch., Columbus, O., to take effect June 1.  
 WILLIAMS, H. DEWITT, Glenwood Ch., Hartford, Ct., to take effect May 1, after nearly five years' service.

## Churches Organized

CENTER CHAIN, MINN., 8 Mch., 23 members.  
 SALMON CREEK, CAL., 27 Feb., 14 members. Rev. Gustavus A. Jasper is pastor.  
 TWIN VALLEY, MINN., 4 Mch., six members.  
 ULIN, MINN., 5 Mch., five members.

## Ministerial Personals

CHAPMAN, JACOB, Exeter, N. H., passed his 90th birthday, Mch. 11, in excellent health and spirits, and attended service at Phillips Church. He is actively engaged on a historical work which he expects soon to publish. Among the many congratulations showered upon him were those from the heads of Phillips Exeter Academy and Dartmouth College, from both of which he graduated, being probably about the oldest surviving member.

DUTTON, JOHN M., pastor at Newport, Vt., has gone to Florida for his health.  
 GIBSON, ANDREW, pastor of First Ch., Boscawen, N. H., was given a reception by his people Mch. 8. A purse of \$40 was presented him, besides other substantial tokens of regard.  
 HARRISON, SAM'L, of Second Ch., Pittsfield, Mass., has been pleasantly remembered by his friends with a gift of \$100. He was ordained 50 years ago.

In American Board appointments last week we inadvertently transposed the fields of Dr. Minnie B. Stryker and Miss Mary I. Ward. Dr. Stryker goes to Foo-chow and Miss Ward to Western Turkey.

(For Accessions to the Churches see page 431.)

God loves patience! Souls that dwell in stillness,  
 Doing the little things, or resting quite,  
 May just as perfectly fulfill their mission,  
 Be just as useful in the Father's sight,  
 As they who grapple with some giant evil,  
 Clearing a path that every eye may see.  
 Our Saviour cares for cheerful acquiescence,  
 Rather than for a busy ministry.

—Anon.

## Wasting

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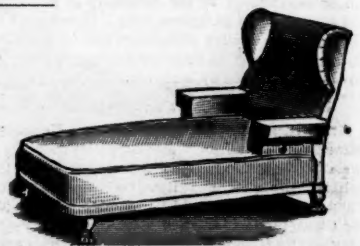
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## The Business Outlook

The general trade situation remains, on the whole, cheerful, and the firmness of values is undiminished, although one or two soft spots occasionally present themselves. During the past week prices of farm products, including cereals, pork products and cotton, have advanced, while in some instances materials for manufacture have been shaded a little. The cotton goods market has strengthened in sympathy with the raw material, but there is a tendency to believe that the high point has been reached. Wool is fairly steady, but manufacturers are out of the market. London advices regarding wool are very favorable.

As regards the iron and steel situation, a more confident tone has developed. The production of pig iron still continues enormous, but is readily taken. Boots and shoes continue in good request. Hides and leather are steady. The lumber market is more active, as are also all kinds of building materials. Railroad earnings are a trifle less favorable than earlier in the year, but railroads are still doing phenomenally well.

Bank clearings last week aggregated \$1,611,860,066, a decrease of 5 per cent. from last week and 12 per cent. from this week a year ago, but a gain of 25 per cent. over 1898 and 69 per cent. over 1897.

The tone of our speculative markets has been fairly steady, but the volume of business has been extremely limited.

The Wall Street situation seems to be entirely in the hands of the professional element, the outside public taking little or no interest in quotations.

In Boston the same condition obtains, but it is believed that with more certainty in the monetary situation and easier rates there will be an effort to attract outside buying, and that security values will have an important rise.

## What and Why

A statement was made in *The Congregationalist* that an edition of the Revised Version of the Bible as preferred by the American revisers would be published in the latter part of the summer. Is it published and where may I address the publisher?

C. W. H.

It is not to be issued immediately but probably will be within a year.

Middlebury College, Vermont, has received \$50,000 from Ezra J. Warner of Chicago, class of 1861. It will be used in erecting a science building, in which the physical, biological and chemical departments will be housed.

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## In and Around Boston

### An Apostle of Beautiful Handicraft

A sensitive, mobile face, gleaming eyes and a captivating smile; a soft voice which hushed the audience into silence; a halting speech and reluctant manner, save when energy of thought and vehemence of feeling swept all before them—such was Elbert Hubbard at Steiart Hall last Thursday evening as he told of the books made by the Roycrofters at East "Or-roar-a," N. Y., and of the man-making behind the book-making which is worth so much more. For these books are made every bit by hand after models done by the Venetians before America was ever thought of; and the workers, who begin as untaught country people, some of them outcasts, through the reactive influence of their genuine, thorough work and delight at expressing their individuality in beautiful and marketable forms, grow into intelligent artists and, what perhaps is worth quite as much, into happy, industrious citizens. And this is how Elbert Hubbard brings art to the poor. He told of the transformation of a Sing Sing criminal into an honest, loyal, self-respecting workman, whose leadership in the shop was second only to that of the owner, and who received, by unanimous vote of his fellows, the \$500 prize offered to the one who had done most to lift and carry forward the business during the past year.

As a prelude Mr. Hubbard talked entertainingly of his magazine, *The Philistine*, which began as a single pamphlet, was transformed into a magazine to save postage and because the postmaster after reading it opined that it might properly be termed "second class matter." It now has a circulation of 50,000. Most of his witticisms, uttered with grave, even mournful intonations, strike the unsuspecting listener as innocent commonplaces, till the speaker's suggestive smile reveals the view point of his large, sunny nature. Then waves of tumultuous laughter sweep over the audience.

### An Endowment for Shawmut

The long-needed endowment for Shawmut Church is assuming generous proportions. Though disclaiming to be an institutional church, it has certain institutional features which are a distinct benefit to the community to which it ministers. The effort to raise from fifty to seventy-five thousand dollars will probably be successful within the year. Present and past members are persuaded that the church should remain in its location and strive to solve the city problem.

### Utah's Point of Need

Rev. J. D. Nutting, for several years a pastor in Salt Lake City, addressed the ministers on Monday morning. He regards the Mormon evil as deeply entrenched and widespread, but is hopeful of success with right methods. His plan includes the distribution of literature in the more than two hundred small towns of the state that are without gospel services, followed by consecrated and energetic preachers. The speaker felt that in five years the force of the Mormon grip would be lost. The stock which has settled many communities is from Northern Europe and freedom is natural to it. There is a growing restlessness which compulsory educational law has aided.

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## CLOSET AND ALTAR

## Meditations and Prayers

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The Congregationalist,

Boston, Mass.

The Mormons are propagandists to the ratio of one to every one hundred and twenty five, and they endure all manner of hardships for their faith. Polygamy is a fundamental principle. The proposed amendment to the national Constitution he regarded as safe. Mr. Nutting, as secretary of the Utah Gospel Mission, with headquarters in Cleveland, O., is giving his entire time to the raising of funds needed to carry on the proposed evangelistic campaign. The mission has the indorsement of eminent leaders in many home missionary societies, college presidents and pastors. Mr. Nutting's temporary address is 29 Upton Street, Boston, and he will be glad to give addresses on the Mormon problem.

Before the address a group of singers from Fisk University delighted the audience with their melodies. These singers are being heard in many churches hereabouts and will remain in this vicinity until about the middle of April.

Miss Margaret Koch of Colby University is to conduct classes in Sunday school normal work and expression in the chapel of the Union Church, from March 26 to 29. Teachers in day and Sunday schools are invited. The classes will meet in the afternoon and evening, and distinct programs are planned. Further information may be secured from H. S. Conant, secretary of the Mass. S. S. Association. Tuition will be free.

Fear to do base, unworthy things is valor;  
If they be done to us, to suffer them is valor too.  
—Ben Jonson.

## Historical China.

In our importations from Staffordshire the past week we have added several subjects to our historical series of dessert plates from Wedgwood (in old blue), including "The Battle of Lexington"—"The Spirit of '76," a copy of the painting in Marblehead Town Hall—"The Signing of the Declaration of Independence"—"Washington Crossing the Delaware"—"Washington's Headquarters, Newburgh-on-the-Hudson" and "The Landing of the Pilgrims"—making 36 subjects in all. Our Dinner Set Department, Glass Department and Art Pottery Rooms were never more abundant in novelties and standard patterns of Porcelain and Faience from the best known potteries.

**Jones, McDuffee & Stratton Co.**  
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N. B.—By steamship Lancastrian, we have landed another edition of our Tile Calendars (The John Hancock House) for 1900.

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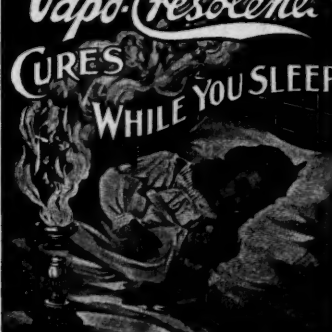
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# Life and Work of the Churches

(Continued from page 428.)

## Accessions to the Churches

	Conf.	Tot.		Conf.	Tot.
CALIFORNIA			MISSOURI		
Alameda,	14		De Soto,	3	
Avalon,	15		Kansas City, Taberna-	28	
Claremont,	6		cle,	48	
Elba,	7		Kidder,	53	
Los Angeles, Bethie-	14		Old Orchard,	2	
hem,	7		St. Louis, Covenant,	1	
Central Ave.,	9		Fountain Park,	5	
East,	3		Memorial,	3	
First,	3		Olive Branch,	12	
McConaughy,	3		Pilgrim,	12	
Norwalk,	5		Plymouth,	3	
Oakland, First,	9		Reber Place,	6	
Second,	42		Redeemer,	3	
San Diego, First,	22		Union,	13	
San Francisco, First,	4		Webster Groves,	17	
Third,	13				
San Jacinto,	10		NEBRASKA		
Sierra Madre,	2		Bruning,	9	
ILLINOIS			Carroll, Welsh,	11	
Abingdon,	33		Clarks,	14	
Albion,	11		Grand Island,	7	
Ashtum,	6		Hay Springs,	6	
Beardstown,	3		Leigh,	6	
Chicago, Covenant,	11		Lincoln, Butler Ave.,	9	
Chicago Park,	8		First,	4	
Douglas Park,	2		Loomis,	8	
Grace,	4		Omaha, Plymouth,	12	
Green St.,	4		St. Mary's Ave.,	4	
Leavitt St.,	11		Verdon,	13	
New England,	2		NEW HAMPSHIRE		
South,	10		Concord, South,	7	
Warren Ave.,	32		Henniker,	14	
East St. Louis,	10		NEW YORK		
Elmwood,	5		Saugerties,	19	26
Evanson, First,	6		Warsaw,	42	44
Plymouth,	7		OKLAHOMA		
Galesburg, Central,	16		Forest,	3	
Glen Ellyn,	8		Kingfisher,	12	
Kemper,	6		Oklahoma,	17	
Pat n.,	6		Pawnee,	3	
Stillman Valley,	23		Perkins,	8	
West Union,	48		Pond Creek,	1	
IOWA			Seward,	7	
Agency,	11		Vittum,	9	
Burlington, First,	15		SOUTH DAKOTA		
Farrar,	30		Badger,	4	
Fayette,	14		Keystone,	4	
Germ n Township,	3		Milbank,	30	
Gospel Ridge,	3		Webster,	4	
Jewell,	6		VERMONT		
Marshalltown, First,	11		Barnet,	6	
Mason City,	27		Colchester,	8	14
Osage,	12		Georgia,	3	3
Strawberry Point,	4		WISCONSIN		
KANSAS			Black Earth,	7	
Eureka,	1		Bloomer,	40	
Franklin, First,	8		Clinton,	7	
Haven,	2		Edgerton,	9	13
Junction City,	18		Green Hay,	21	28
Kansas City,	8		Janesville,	22	
Osborne,	17		Kewanna,	5	
Parsons,	29		Lake Geneva,	6	
MAINE			Mount Zion,	14	
Bangor, First,	3		Shullsburg,	11	
Hammond St.,	3		Whitewater,	15	
Brownville,	4		WYOMING		
Deer Isle,	4		Sheridan,	7	11
Westbrook, Warren,	7		Wheatland,	18	19
MASSACHUSETTS					
Belmont Park,	10	31			
Chicopee, Second,	23	27			
Springfield,	27	26			
MICHIGAN					
Alamo,	16		OTHER CHURCHES		
Bostwick Lake,	20		Daytona, Fla.,	11	22
Brewster,	4		Edmonds, Wn.,	12	
Hilliaros,	3		El Paso, Tex., Mex.	8	
Hudson,	48		Icar,	8	
Morenci,	30		Fort Totten, N. D.,	6	
Somerses,	4		Indian,	6	
South Boston,	7		Kingston Can., First,	11	
West Adrian,	12		Philadelphia, Pa.,	14	
MINNESOTA			Central,	8	
Brainerd,	6		Robbins, Tenn.,	8	
Minneapolis, Park	20		Rogers, Ark.,	1	
Ave.,	7	20	Silverton, Cal.,	7	
Plymouth,	4	20	Torrington, Ut., Cen-	25	38
Moorehead,	4		ter,	38	47
St. Anthony Park,	2	11	Churches with less		
St. Paul, Pacific,	2	8	than three,		
Conf., 913; Tot., 2,110.					
Total since Jan. 1: Conf., 3,061; Tot., 8,556.					

## Meetings and Events to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, Monday, March 26, 10 A. M. Speaker, Rev. Farris T. Farnell of Wellesley Hills. Topic, "Conditions of and Preparations for Church Membership."

**FOREIGN MISSIONARY PRAYER MEETING**, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

**UNION MATERNAL ASSOCIATION**, quarterly meeting, Park Street Church vestry, March 28, 10 A. M.

**HOME MISSIONARY SOCIETY**, annual meeting, Detroit, Mich., June 5-7.

**ECUMENICAL MISSIONARY CONFERENCE**, New York city, April 21-May 1.

**INTERNATIONAL C. E. CONVENTION**, London, Eng., July 14-18.

**STATE C. E. CONVENTIONS**

Michigan,	Grand Rapids,	March 27-29
Mississippi,	Oxford,	April 12-15
Georgia,	Atlanta,	April 19-22
North Carolina,	Raleigh,	April 22-26
Tennessee,	Nashville,	May 3-6
Kentucky,	Versailles,	May 11-12
Alabama,	Huntsville,	May 11-13
West Virginia,	Morgantown,	May 15-17
California,	Stockton,	May 17-20

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